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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

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EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume IV **JANUARY, 1935** **Number 1**

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

THE RECENT strained relations between Jugo-Slavia and Hungary, and the far-reaching possibilities contained therein, aroused the thinking people of the world to consider anew the threat of another great war. Modern warfare, fed from the awful arsenals of science, holds within its power the annihilation of our civilization, if not of the race itself. Human progress depends upon the outlawry of war and the elimination of armaments.

* * *

WE ARE convinced that the task of remedying the ghastly disorders of the late World War, and of safeguarding the nations against the recurrence of so universal a tragedy, lies chiefly with the English-speaking peoples, with America and with Great Britain and its overseas Dominions. A few years ago Mr. Cecil Harmsworth, at that time British Under-Secretary for Foreign Affairs, said: "We English-speaking peoples have the fate of the world in our hands."

* * *

THE CONFLICT of 1914-18 was a conflict of ideals as well as a clash of arms. George Washington was a soldier, but he hated war. In a letter to Lafayette he said: "My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind." In the late war the Teutonic creed of Frederick the Great came to grips with the Anglo-Saxon faith of Washington, and we may thank God that the creed of Washington won. The victory thus won must be kept. The noise of battle must cease. The principles of peace and goodwill must be finally established within the

hearts and purposes of men. At this season of the year the Christian churches are bowing reverently before the Holy Child. They are worshipping Him of whom it was prophesied that "of His government and of Peace there shall be no end," and whom the generations have hailed as "Prince of Peace."

* * *

THEIR WORSHIP should realize itself in action. The Church, in all of its branches, Greek, Roman, Protestant, should surely take its rightful place of leadership in bringing to pass the permanent peace of the world. If it should assume, unitedly, and with irresistible faith and courage, a superb and indomitable stand against all the machinations of the war-spirit, the great and holy end would be secured. Probably it can be secured in no other way.

* * *

IN THE midst of the variant and pressing problems of today in the political, social and religious realms, there is needed both the critic and the crusader. The courageous and constructive critic is an energizing force in the life of any community. But the mere grumbler, the complainer, the cynic, is a negative force and a public nuisance. He barks and yelps, but he neither bravely attacks nor stoutly defends. There are great things to be done by the Church in our day. There are sinful conditions to be exposed and corruptions to be condemned, in every little village and throughout our wide world. The times and the manners are not what they should be. Far from it! In every department of life the insistent call is for the critic and for the crusader, for the wise analyst who discerns and estimates conditions on the basis of fact and tendency, and for the prophetic soul who with unterrified determination, seeks to promote a healthier life and a better world.

* * *

THE PROPHETS of Israel cried aloud, and fiercely, their denunciations of the sins of the people. They were fearless critics. They looked far forward. They "troubled Israel"

in order that by this means they might establish righteousness and peace. They were spiritual statesmen. They were eminent critics, but they were also able reconstructionists, divinely eager to bring to pass a nobler order of living, an abolition of social and political evils, and a world of assured stability. So it has ever been. So Cobden and Bright. So John Howard and Florence Nightingale. So Knibb and Burchell and William Wilberforce. So Sumner and Garrison. So Theodore Roosevelt and Woodrow Wilson. All of these were idealists with a passion for reality. They had eminent patience and steady loyalty. They were constructive critics. The Church of today and tomorrow needs the wise and dauntless positive leadership of gallant and uncompromising prophets of God in the midst of the mad confusions of the present day world.

* * *

ONE OF the significant characteristics of the Oxford Group Movement is its repudiation of austerity. It is thoroughly happy-hearted. It eliminates dolefulness. It follows the joyous Christ. As a matter of fact austerity is not a Christian virtue, although there have been many austere Christians, ascetic, lugubrious, self-flagellating. One of these pallid saints, and he was a famous monk of the ascetic brand, once said: "Whatever you find pleasant to soul and body, abandon; whatever is painful, embrace." It is not necessary nowadays to preach against austerity. Few church-members crucify their minds or their bodies in order to win salvation. But there are multitudes of church members who possess a form of religion which is formal, cold, distant, repellant. They are not true followers of Him who was forever turning darkness into sunlight and sorrow into joy. They are "shifty," "pokey," and destitute of the irrepressible joys that make the Gospel attractive.

* * *

THE SELF-DENIAL that Jesus commands is not negative but positive. It means a joyous self-giving, a happy surrender of personal interests for the sake of the other man, a definite

devotion of hand and heart and brain to the welfare of those who are in need. The experience of a few days with the International House Party, at Oxford, during the past summer, convinced us that the disciples of the Oxford Group Movement, the "First Century Brotherhood," have rediscovered and set before the world in a glorious fashion, the Christly principle of enthusiastic self-devotion, a vital and radiant passion of helpfulness. We believe that a future of mighty usefulness lies before this consecrated, Christ-loving, and ever-enlarging group of modern saints—true saints, but without the halo and shorn of all austerity.

* * *

MANY OF those who attempt the reading of Sir James Jeans' "The New Background of Science" will be discouraged or bewildered by the intricate mathematical formulæ which they there encounter; but the thoughtful reader, who is willing to leave mathematics to the mathematicians, and read on courageously, will find an abundance of rewardful material on which to meditate. According to Sir James' position our knowledge of the external world consists of our series of perceptions of it; and a fundamental question of both science and philosophy is: Which of two factors contributes most to the making of our knowledge, the mind which does the perceiving or the world of matter which is perceived? We are apt to think that matter, acting upon our senses, does the whole work, and that the world exists independently of our minds. But the mind is really the first and determining factor. As it is the mind that sees and hears, and touches, so nothing can affect the mind except such influences as have affinity with it and can stir it into action. The road of approach to the external world is mental.

* * *

THUS THE argument of the book is that the end of the road is probably mental, also. This principle runs throughout the entire volume. Such concepts as those of atoms, electrons and protons and photons, wave-mechanics, and space and time, have revolutionized the old world of science, even the

world of a single generation ago, and have largely reconstructed it in terms of Mind. So the external world is transformed into a system of ideas in which our sense perceptions are only symbols of the outer realities. It can now readily be seen that this attitude of the science of today transforms the world into a spiritual system in which mind is the ultimate reality, and free-will assumes a place of right and power. It is a deathblow to the old materialism, which so truculently denied free agency, responsibility and even the soul itself. It may be added that all the leading physicists of today conceive the world in terms similar to those indicated by Jeans, and provide wide scope for the spiritual life, and for God and immortality.

* * *

As a footnote to the above, attention may be called to the presidential address of Sir Arthur Eddington, delivered less than a year ago before the British Mathematical Association. Its very title is stimulating: "The Decline of Determinism." Until recently it was supposed in the scientific world that all things are predetermined by "the laws of nature," which were interpreted to mean a blind force or fate that left no room for free choice or responsibility. All this has changed completely. Now, according to Sir Arthur, determinism is practically dead as a scientific theory, and physicists are announcing that the inscrutable laws of nature are only "statistical averages," and the way is being cleared of a stupid and blind materialism in favor of a more rational view which leaves full room for free human agency.

* * *

In a recent encyclical Pope Pius warns "the faithful" against materialism, paganism, atheism and communism. He also, and emphatically, declares his verdict against Protestantism. To quote his exact words: "There are many perils which attempt to penetrate the soul of the family and lead it to destruction," but Protestant proselytism is particularly threatening because, "While it does not succeed in destroying faith, it generates an indifference which produces so much bad in the spirit, and annuls the previous treasure of

Christian life." We may be permitted to wonder whether "the precious treasure of Christian life" is more seriously lowered and annulled in Protestant America, in Protestant England, in Protestant Canada, in Protestant Holland, and in other Protestant countries, or amongst the immoral and vicious populations of Catholic South American Republics, in Catholic Austria, or in Catholic Italy, the land of bandits and murderers. "By their fruits ye shall know them."

* * *

IT WOULD seem that the days of "slow and sure" are gone forever; "swift and shallow" is the popular method. Look at the newspaper advertisements. "French Learned at a Glance"; "Master the Piano in Six Weeks"; "Engineering Taught by Mail"; "It's Fun Learning Art This New Way"; "Amazing Results! Baldness Quickly Cured." These are samples of many. Now the lesson lies not in these headlines. Fakers are perennial and ubiquitous. It lies in the fact that multitudes of people believe these things and spend good money and valuable time in running after them. Barnum, the showman, knew that "the American people love to be fooled."

* * *

DRAMATISTS AND scenario writers are constantly protesting that their work is mangled and superficialized by the managers of theaters and moving picture companies in the interests of the trivial and the vulgar. The reply always is: "We must supply the public with what it wants; the public craves quick action, excitement and something spicy." The sensational press makes the same defense. We live too much on the surface of things. Our lives are shallow because our thinking is shallow. In the whirl of our daily activities how much consecutive and constructive thinking do we do? It is easy to say, as some critics are saying, that the thoughtful spirit has ceased to exist, that degeneracy is rampant, and that the keynote of the times, especially since the war, is that of superficiality and a crass sentimentality. But this is not the whole truth.

LET US look on the hopeful side. Consider the facts. Think of the unexampled progress of science and invention, due to the rigorous exercise of the creative and architectonic principles of the human mind. Think of the productiveness of the press, particularly in the realms of literature, social science and religious faith, the result of serious study. Survey the field of education, in which there has been a revolution in methods, while the growth of our great universities bears witness to the zest for intellectual training. Consider the multiplication of libraries, study clubs, correspondence courses, summer schools, and scores of other instrumentalities of knowledge and culture.

* * *

IN SPITE of all these facts, in which we duly rejoice, it may be affirmed that the progress of the thoughtful life, of thoughtfulness as a habit of mind, has not been in any way proportionate to the advance in material agencies and in the life of the senses. The predominant emphasis, even in educational processes, is placed upon the external side of things. Ambition rather than purpose is magnified. Our ideals are secular rather than intellectual and spiritual. We struggle for success values rather than character values. The greatest man is not the noblest man, nor the man of largest achievement in the domain of intellect or spirit; but the man whose hands hold the greatest properties or the finest securities.

* * *

WE RATE life in terms of the temporal. Now life is mysterious. It is a moment in the passage of a human soul through the eternities. Life is sublime if it be kept in some sort of fellowship with the sublimities. But we fritter away life. We interpret it in terms of physical enjoyment and material accumulation. We do not properly adjust life's fleeting moments to life's necessary tasks. There is a distinct failure everywhere today to grasp the ultimate purposes, the altruistic obligations, the underlying realities. We are like the seagull which skims the surface of the waves. We do not know, and what care we, for the infinite spaces above or the infinite

depths beneath. We are adepts at darting, flitting, rushing, spinning on; but that is all. From Christ we must learn here as everywhere. He is the Great Teacher. His life went below the surface. The stamp of a majestic soul is set as a seal upon every page of the New Testament record. Beneath the serene countenance of the Son of Man burned the celestial fires of the divine love. He busied himself with the seemingly superficial, yet every action throbbed with the limitless life of the eternal. Even the best of the world's teachers have been playing along the shore or in the shallows: Christ sounded the deeps. Let us venture forth with him. Thus will life grow "deeper, richer, fuller." Thus will its larger meanings, its essential values, be revealed. Let us sail the seas with Christ at the prow. Let us "launch out into the deep."

* * *

THE YEAR that has just closed was notable for the Christian world in the fact that it marked the centenary of Spurgeon's birth and the centenary of William Carey's death. We have stood in Carey's pulpit, where it is stored in the attic of a schoolroom in the Midlands, and we have also stood reverently at Carey's grave at Serampore in Northern India. We have also had the privilege, in early youth, of listening on many Sundays to the voice of Spurgeon as he preached in the Metropolitan Tabernacle. His voice was a marvelous instrument of sweetness and penetrating power. No person who ever heard him could forget that rich and melodious voice. It carried with ease to the uttermost parts of the vast edifice, the "old" Tabernacle. It was magnetic, persuasive, pervasive, intoned with the passion of a consuming conviction. Spurgeon was squat and very plain, almost to ugliness, but his voice was majestic, and mighty in its eloquence, reflecting the soul within. * * *

WE ARE reminded of all this by a tribute that has been paid to Spurgeon—and his voice—by the late Augustine Birrell, famous man of letters, at one time Chief Secretary for Ireland, and the son of a Baptist minister. He says: "I have heard Spurgeon preach in my father's chapel in Liverpool,

and shall never forget my horror at seeing him desperately sick in the vestry just before the beginning of the service. I quite thought I was to be in 'at the death,' but I was mistaken, for after the attack was over, and he had enjoyed a copious ablution, he remarked cheerfully: 'An empty house is better than a bad tenant.' He then mounted the pulpit, and held his audience spellbound. I only once heard him preach in his own ugly tabernacle. I was seated in a high and crowded gallery, between a gentleman who ostentatiously sucked an orange (it was a hot day) and a lady who kept biting surreptitiously at a sandwich. All of a sudden I heard Spurgeon, with that beautiful voice of his and his perfect articulation, quote three lines from Keats! They still sound in my ears, and no wonder; for they were from *Endymion:*—

> Strange ministrant of undescribed sounds,
> That come a-swooning over hollow grounds,
> And wither drearily on barren moors.

Straightway I forgot my surroundings, including the half-sucked orange and the nibbled sandwich, and was borne aloft on the broad wings of poesy. Ever since that day I never hear Spurgeon accused of illiteracy but I murmur to myself those three glorious lines, so magnificently rendered, by way of protest."

Christian Education

Julian the Apostate, educated in Christian schools, knew well what was the strongest bulwark of the Christian faith. Therefore, when he came to the throne, and had determined to root out Christianity, he prohibited all Christian schools of a high order, and made it a special offence for a Christian to learn or teach the classics, or philosophy, or any of the higher branches of literature and science. Thus he struck a more fatal blow at the permanency and efficiency of the Christian church than all the bloody persecutions of his predecessors. Immense mischief followed his policy, brief as was his reign.

The Gospel of Our Lord Jesus Christ

By Principal Thomas Phillips, M.A., D.D.

I WANT to speak of the greatest difficulty of my ministry and what I believe to be the crucial problem of the modern Church. I have preached the gospel but I have had great difficulty in presenting it as glad tidings of great joy to all people. Somehow or another, its freshness has been wilted, its gladness dimmed, and its splendor staled into the drabness of the common day. If I could only preach as I wanted to preach, I would send every congregation away with the lilt of joy in their hearts, and the light of courage in their eyes. But frequently they go away blasé and unconcerned, relieved that the week's religious taxes are duly paid. I cannot comfort myself with the thought of the total depravity of my congregations, although the blame is not altogether mine. Neither is it exclusively theirs. For I cannot escape from the exasperating fact that it is in the nature of men everywhere to haste to hear good news wherever proclaimed. It is a sheer impossibility to keep them away.

I have seen wonderful and even heart-breaking sights in Central London. I have seen water-logged chapels crowded to the doors on the most unpropitious of nights, because a well-meaning miner came up from the Welsh valleys to proclaim the good news of bodily healing for all. Men have groped their way, men have been carried, men have limped, men have crushed and scrambled to get in. There was just the possibility of hearing welcome news, and the crowds could not be kept away.

I have seen the same principle at work on a higher plane. An awakening of religion came like a spring tide from on high to a community of reckless and disgruntled miners. At first the wild, drinking, gambling, colliers laughed and scoffed and blasphemed; but things began to happen. A solemn awe settled on the district. Men felt that God was in it, and for a whole fortnight every Church and chapel in

the valley were crowded. I am not advocating either revivalism or Christian Healing; I am simply citing these instances as proofs of a fundamental law of human nature, that no obstacles can keep men away from tidings that bring health and gladness and emancipation.

So I ask with wistfulness, is there anything in the Gospel of the Grace of God which comes as cold water to a thirsty soul, as good news from a far country to the modern mind? I think that everywhere men cry for three things, reality, security, mastery; and that Jesus Christ gives all three.

Through Jesus Christ we touch the core and the quick of reality. In his passion for reality the modern man has lost even his sense of mystery. Before his voracious avidity for actuality, conventions, creeds, standards, landmarks—everything gives way. He does not pause on the threshold of the Holy of Holies. He tears the curtains, he bursts the doors asunder, and he rifles even the sacred ark. What he is really after is the reality that gives meaning and cohesion and purpose to his facts. Not facts but *the* fact, the reality, the Someone that is always there, the Dweller in the innermost,—consciously or unconsciously we are all seeking that.

How are we to reach it? Not by the reason alone. Let us admit frankly a truth proved two hundred years ago, and never since disproved. Reason has to do with the outside world with its majestic chain of causes and effects, of sequences and consequences, and we must use it to the utmost. But man is not a reason with a personality, but a personality with a reason. I am more than an investigator of causes and effects. I am in myself a creating cause, concerned not only with what is, but what ought to be. I am a moral consciousness and it is in the light of the values created by its splendor that I discover reality. It is when I pull myself to my full stretch as a moral being and stand at attention to a moral universe, that I can use my reason and find God.

In dealing with men I have always acted upon this stupendous supposition and have staked my appeal upon this. Every time you strive to do the right you are making straight for the core of reality; and every time you do wrong you are

wandering away from the center. Every moral effort is a push towards reality, and in that push I discover a direction and a purpose. Tremendous although the claim may be, in that direction I find the direction of the universe; and in that purpose I discover the purpose of God. Thus very imperfectly I get into line with reality. The most wonderful thing about me is my sense of right and wrong. Next to Jesus Christ the most wonderful thing in the world is conscience. Its decisions may vary but every time it turns my feet in the right direction. The direction I follow is faint and uncertain; the purpose I pursue is dim and shadowy; but if I could find someone who was naturally and spontaneously perfect and good, someone who was always and easily and freely at one with conscience, I would find the good news I seek. I would get hold of the real purpose of the world. The good news is Jesus. In Him I find the direction that God takes. I find the purpose of God, the moral purpose of the universe expressed in a human life like my own.

The two things that matter in Christianity are Christ and Conscience; Conscience with its valuations, Christ with His actualization of those values; Conscience with its challenges, Christ with His gifts; Conscience with its rebukes, Christ with His healing and hope; Conscience the stirring bud, and Christ the ripening Sun. All throughout the Gospel it is to conscience that Jesus appeals, to the mind and heart as well, but primarily to the conscience. Our failure is that we have allowed ourselves to be browbeaten by the reason, and doped by the emotions; while it is the grip of conscience that gives men a grip of reality. It is as a moral personality quickened by the revelation of God in a personality like our own, that we discover what the universe stands for.

But in the light of Jesus, what does the universe stand for? The answer is unmistakable. The ultimate meaning of things is righteous love. Men have apart from Christianity discovered right, and have formulated laws and constructed states. Men have by their natural inclination discovered love and framed families and inhabited homes. But Jesus reveals righteousness as love and love as righteousness. When Paul,

his greatest Apostle, writes to the Romans, a nation with a keen sense of right and law, he defines righteousness as grace. Its chief function is not to rule, but to save; not to put up fences, but to build and furnish folds.

The chief task of righteousness is not to vindicate its own dignity, but to win the unrighteousness for righteousness. The luminous reality, the supreme value for this world and every other world, is righteous love; love strong enough to be righteous, and righteousness communicative enough to be love. This is the very thing which our modern world urgently needs. Our morality is not magnanimous enough to grapple with our problems. Our highest conception of goodness is justice. That is what Buddha preached; that is what Plato taught; that is what our Economists teach; that is what our Politicians talk about. They are right as far as they go, but they have missed the hills; they only know the plains. They are not going to save the world with a half truth, or refresh humanity with unripe fruit. We need something bigger than that. We need magnanimity and generosity, understanding and forgiveness, a consideration for the welfare of others as well as for that of ourselves. Neither America nor Europe is big enough to set its house in order. It needs Jesus Christ and the bigmindedness, and the bigheartedness which His religion brings. It is only the values that flash from His peerless personality that can set the world right, and ours is the matchless gospel that the meaning and the purpose of the world is righteous love; that God is love, that man is love, that history is love, and that commerce and industry and politics must be ultimately love.

The reality that all men seek is a righteousness that is grace and a love that is holy. Yes, but how are we going to reach that high altitude? That is unmistakably the direction; but direction to a baffled wayfarer is cold comfort. That is palpably the way; but the road is long and the traveling rough and weary. But Jesus is not only the direction but the current of life. He is not only the way but the inspiring truth and the forward sweeping life. He is not only the purpose but the power.

The other day I looked out from the railway train upon a range of hills, with the ruins of a sanctuary amongst their sweeping folds. Thousands of years ago in the dim years before the days of Abraham our ancestors groped after God amongst these hills and ruins. That day I joined in their search and scanned the land to look for God. I saw the scars on the hills, the rifts in the clouds, the sodden fields and the dripping trees; but I could not see God. Then I saw a wayfarer, plodding across a miry pathway and I said: "He is going somewhere." That gave me the clue I wanted. Everything is going somewhere. The grass is moving, every blade on its upward way. The river is on its way to the sea, the clouds on their way towards the sun, the trees on their way towards the spring. The train was going; I was going; everything was going. Nothing stood still. Nothing would stay for a moment of time; it was all movement, a becoming, a process, a flux. And I saw God striding across the hills.

I knew that the world was not stark and dead, but alive and moving; and that some great current was bearing everything on. Suppose that urge is Jesus. Suppose that current is a force that made Jesus what He was and led Him to give His life for men. That would be the gladdest, greatest gospel that any pondering, striving man could discover. I take up my books on psychoanalysis, and I shrink from them as from a swamp of mud. But I look again and I see a lily growing out of the mud. I am told that behind all thought and all action there is an impulse, a libido, an urge; and that all that man is called to do is to give it full and unrestricted expression. I am not afraid of accepting the truth of this primal urge and basal craving, only I refuse to restrict it to one thing; I refuse to make it unholy and unclean. It is in itself as pure as the uncoiling of a chestnut bud, or the outbubbling of a mountain spring. It is the life-force of the universe, taking hold of my body as an organism and using it to carry out the Divine purposes of goodness and love. It is the push of God breaking through the mud into a lily. The roots of the lily are in the mud; but the lily is not mud. I am not concerned very much about where I started from; what

I want to be sure of is that in spite of my obstinacy and misfaring, I am going on; and that there is a power greater than myself in charge of the journey.

If the power is Jesus it alters everything. It gives me a new heaven and a new earth, and this is the teaching of the New Testament. He is the light that lighteth every man that cometh into the world. He gives His spirit to the world, and His spirit is the Spirit of God; and the fruit of the spirit is love, joy, peace. All the moral life springs out of the spirit of Jesus, as the grape clusters swell out of the sap of the vine. The old Romans said that the world had a spirit just as the body had a soul. Shakespeare said: "There is a Divinity that shapes our ends." Bernard Shaw says: "There is a life urge." The Gospel says the Divinity, the Soul and the urge are the sovereign spirit that revealed Himself in Jesus and is never absent, and has never been absent from this poor blundering world. "In Him we live and move and have our being"; and if I yield myself to His care my condition is as blessed, and my future is as bright, as if I were one of the children of Salem held in the strong and gentle arms of Jesus. In Jesus I plant myself on reality.

Through Jesus Christ we obtain security. The desire for a sense of security has since the War grown poignant and pathetic. No one seems sure that his job is going to last, or that his business is going to stand. Many are asking, "What is to come of my future?" But this is an old, old question. It is only another form of the old Methodist inquiry, "Am I saved?" Am I and my affairs saved from perdition? So long as man is man, so long as he is held in the grip of the law of self-preservation, he will continue to ask, is he saved? The earliest man shuddered as he entered the dark forest, and felt insecure without his sacred twig of wood, or his magic bunch of feathers; and there is no modern brother of his, howsoever civilized, who does not sometimes shudder at the darkness of the future, and fortify himself with mascots and clairvoyance, and, let us hope, with expediences more substantial. The craving for security is today keener than ever.

I ask what is the meaning of this craving for security? Is

there not more in the question "Am I saved?" than most of us have imagined? It has been badly caricatured by crude thinking. It has been grievously twisted by selfishness. But then, every great thought that has gladdened the heart of man has been in its first stages imperfectly and selfishly expressed. So our problem is to discover it in its fundamental meaning and its unfolded glory. I think that at root it means this: Is goodness or evil, is love or selfishness, is misery or blessedness going to win? With the inexorable demand upon us that right should be done and that wrong should be avoided, is there any sound guarantee that this world is made safe for righteousness? There are so many features which point the other way, and the mind of man is uncertain, and the heart of man is timid.

The answer comes in the Cross of Jesus, tragic, unmistakable, triumphant. In Him we see goodness at its best; goodness that cannot be deepened in one hue or added to in one line of beauty—come into collision with the selfishness of men. In Jesus we see the forces engaged. Love heals; selfishness persecutes. Love shines; selfishness misunderstands. Selfishness pours out fury; love pours out balm. Selfishness uses violence, pain, death. Selfishness nails the Holy One to the cross, and it looks as if goodness is defeated, as if love is discredited; and as if this mad world is no safe place for righteousness. But the battle is not lost. Love has the last word. Out of the anguish and darkness of Calvary, comes the triumphant prayer: "Father, forgive them, for they know not what they do." Sin crucified Him and in being crucified, He forgave the sin that crucified Him. He drew the poison and malignancy of sin to a head. He revealed its essence and showed that its instinct and genius is to kill God. He judged and exposed and sentenced it as the dark felon of the moral universe. It is sin that is discredited and not love.

Ever since men have recognized this as the biggest thing in history, and have known in a dim way that the world is morally trustworthy and safe for righteousness. For goodness in Jesus conquers by sheer force of goodness. It refuses to use violence, the weapon of evil; it conquers by love. It

refuses to use strategy, the expedient of the world; it conquers by sacrifice. It refuses to use anger, the natural weapon of man; it conquers by forgiveness. Sin does its worst, but goodness reveals its indefatigable resources and conquers by the sheer splendor of its own nature. Frankly, I know of nothing like that. It is so majestic, so inwoven with everything that is vital in the moral world, that I am afraid to do violence to it by trying to crush it into the mould of a theory. You cannot put gravitation into a book on physics. You cannot put the sun and moon and stars into a book on astronomy. You cannot put the five seas into a book on navigation; and you cannot put Jesus, His goodness, His sacrifice and His forgiveness into a theory of the Atonement. All I am sure of is that I am safe. The selfishness that is surging in my own nature and that threatens to come out on top is not the biggest thing in the world. Its grip is so tight that I sometimes doubt whether any escape is possible, and whether it is possible for me to be free from its toils; but from the sacrifice of Jesus I know that there is in God an inexhaustible store which can overcome it, forgive it, dismiss it, send it utterly away and break its power for ever.

Jesus gives us the mastery over things. Many men crave reality. Most men want security; but all men crave for mastery. It is the impulse behind the early movement of the child, and the inspiration behind the highest exploits of civilization. We come into the world as cogs in a machine, as puppets held and driven by mightier forces than our own, as things in the midst of things. There is an unquenchable instinct within us which bids us exert ourselves and be free. This striving for mastery is the task of our life, and the story of our civilization. Craftsmanship subdues matter, navigation conquers the sea; and science harnesses the atoms and the stars. Art conquers the ugly, and poetry transfigures the commonplace. Everywhere man seeks to be the master of his surroundings.

If man does that as a material creature, much more must he do so as a moral being. He cannot possibly be a physical giant and remain a spiritual pigmy. His destiny is to have

the mightiest dominions in his own soul. Soul-dominion is his prerogative and right. "What is man that thou art mindful of him, and the son of man that thou visitest him?" Thou hast made him for a little while inferior to the angels; thou hast put all things in subjection under his feet; but as yet all things are not made subject to him. No, there are sin and sorrow, suffering and death. There are intractable circumstances and fellow mortals which are more intractable still; and what is most intractable of all, there is his own selfish human nature. But when he has conquered the land and sea, the air and the ether, these other things are not to remain unconquered.

We see Jesus and we get linked to Him. We become the sons of God with the sonship right to all the inheritance. In Him that loved and loosed us from our sins and made us kings—kings over sin; kings over griefs and pains for they are transmuted into the joys of sacrifice; kings over circumstances, for all things work together for good to them that love God—in Jesus we stand apart from things and regard them from the standpoint of God. This is the victory that overcometh the world, even our faith. Men everywhere are craving for this.

Like George Fox we want to be over and above things, on the top of them. Some time ago a business man uttered words to this effect: "You must not think that we city men do not want religion, indeed so much do we want it that we closely watch the men who claim to have it. We wistfully hope that they have something which we do not possess. But alas, when irritations and disappointments come, they go down like skittles." All men want a religion that can make them lords of life, but the gospel of mastery and victory will never be out of date. It is humiliating to be the helpless thralls of inanimate circumstances. It is humiliating to be a mere thing in an eddy of blind forces. Religion is by the grace of God to be on the top of things all the time. "These things I have spoken unto you that you might have peace," unconcern and ease and poise of soul. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

That is the everlasting Gospel as I dimly understand it and that is the only hope of our poor, broken, stumbling world. I believe it with every fibre of my being. At times it seems as if I believed nothing else. I have tried everything else. Like others of you, I have spent hours in manufacturing little gospels of my own, but like the sorrows of life, they only tarry for a night. My ministry in Central London brought me in touch with the "isms" that "from all the airts do blow." As far as I could I have investigated them all, and I have learned something from every one. Faith-healers, German philosophers, Indian Mahatmas, they have all taught me something; and I would not readily have missed the adventures. I remember coming under the spell of Rudolph Steiner and working through his steps of initiation until I reached a sense of the Absolute, and I remember the relief I felt in descending from the clouds and meeting the human Jesus, the Brother-man of Galilee. God comes infinitely nearer to you in Jesus than anywhere else. The "isms" gave me something; but all that I had found in these alien fields, I find in Jesus—and infinitely more. I would have been a richer man if I had given my days to mastering His Gospel and given my heart to experiments of childlike faith. There is no initiation like the initiation of conversion. There is no spiritualism like the spiritualism of prayer. There is no occultism like the occultism of faith. There is no cosmic consciousness like the consciousness of Jesus; and there is no socialism like the fellowship of a Christian Church.

I have no fear for the Gospel. I have been troubled by ghosts all throughout my ministry—the ghosts of criticism and of modernism new and old. But for many years I have found that there are two ways of dealing with ghosts; one is to run away from them and hide in the tents of obscurantism; and the other is to walk straight through them, and be an evangelical on the other side. I do not believe that Martin Luther and George Fox, John Wesley and Charles Spurgeon, were mistaken dupes. They did not change the world by virtue of errors, although like the rest of us they had their

share of errors. They often expressed themselves crudely and unguardedly; but they knew the Grace of God and the needs of man, and it was in virtue of the gold in the midst of the quartz that they conquered. And I venture to prophesy that in a quarter of a century, when the quartz will have been carted away, their undimmed gold will hold the market. Our successors will be preaching their gospel, the gospel of redeeming grace, the everlasting gospel.

A Moody Anniversary

Forty years ago, during his great evangelistic campaigns, Mr. D. L. Moody discovered the need of wholesome Christian literature, thoroughly evangelical, yet inexpensive, which could be safely placed in the hands of young converts and those inquiring the way of life. After much prayer, and counsel with Christian workers, Mr. Moody established the Bible Institute Colportage Association of Chicago, in November, 1894, for the purpose of publishing and disseminating dependable literature, Scripture portions, and tracts. The work was begun in a small way, near to the Bible-training school which Mr. Moody had previously founded. A few books of sermons by Spurgeon, Moody, Whittle, and others were published at first, and became the foundation of the Moody Colportage Library, with over one hundred and fifty titles. Today there are nearly four hundred titles of books and booklets, and over two hundred and fifty titles of tracts issued by the Association; and of these, during the forty years, a total of 57,692,350 copies have been distributed.

Christian Theology

By Dr. Karl Barth

(A lecture delivered in the spring of 1934, in Paris, France)

Translated by Professor G. H. Enss

OF ALL the sciences theology is the fairest and best. No other stirs the mind and heart of man with such an enriching touch. No other comes so close to human reality. It affords the clearest view of truth sought after by all the sciences. It comes closest to what is meant by the revered and meaningful German term "Fakultaet." It is like a landscape of Tuscany or Umbria, in which even the most remote perspectives remain bright and distinct. It is like a masterpiece of architecture, as regular and bold as the cathedrals of Cologne or Milan. Poor are the theologians and poor such periods of theology that would not realize this fact.

But, on the other hand, among all the sciences theology is also the most difficult and the most dangerous. Sooner than any other it may cause men to give up in despair or, worse still, to end in overbearing self confidence. Either scattered or petrified it may sooner than any other change into its own caricature. Is there another science which could develop into such a monstrosity or become as tedious as theology? He is no theologian who has never shrunk from its bottomless depth, or who has ceased to fear its dangers.

However contradictory this may seem, both aspects referred to above are true, and both are rooted in the same fact. Theology holds a peculiar position. It is not compelled, as the other sciences are, to justify either its existence, or its necessity, or its possibility, or its work, or its results. In fact it cannot justify itself, nor should it ever desire to do so. Theology is the freest and yet the most restricted of all the sciences. To all the questions concerning its prerogatives it may calmly answer by pointing to the church, and to revelation upon which the church is based. This is indeed the only answer it can give, and with this very answer theology renounces all claims to independence.

The foundation upon which theology rests is indeed a regal assumption. Every truly theological argument based on this assumption receives an incomparable radiance and vigor. But this fundamental assumption cannot be demonstrated by theology in the same way that the naturalist exhibits his phenomena, or the historian parades his facts, or the philosopher and the mathematician produce their axioms, or the lawyer and the sociologist point to social possibilities and necessities upon which they base their research and instruction. Theology cannot even demonstrate the extent of its problems, nor of its field of investigation. It cannot mark off its field of instruction in a general and systematic way in order that it may secure its position among the sciences. It absolutely cannot make apparent the legitimacy of its assumption. For the fundamental assumption of theology is revelation, which is God's sovereign act in His Word and through His Spirit. How should such a presupposition be made apparent? Evidently it cannot be done directly but can it be done indirectly? We cannot give a positive demonstration of it, but can it be done negatively? Evidently there is no way to do this. Revelation cannot be made an object of such demonstration. That would mean to misinterpret it, to falsify it, to surrender it, yes, to betray it. Theology is bound to lose its identity in any such process of self-justification. It has attempted this before, and every time with disastrous results.

One of the most hopeless examples of the last two centuries is the ever increasing eagerness to achieve an alignment with philosophy, or systematically to discriminate between the realms of theology and philosopy. Has any philosopher of repute ever paid any attention to these attempts of the theologians? Should not even the fear and uncertainty with which the matter has been pursued, have reminded us that it cannot be attempted except with an uneasy conscience? Theology can only become interesting to philosophy the moment it no longer seeks to be interesting. Its relation to philosophy cannot become positive and fruitful except it resolutely decline to be itself a philosophy, and also refuse to

demonstrate and prove, in principle, its existence alongside of philosophy.

This same principle holds true with regard to the relation of theology to all other sciences. Just as the revelation of God and just as the church exist only factually—revelation in its own right, the church based upon revelation—so also can and must theology exist only factually. It must prove its existence, its possibility and its necessity simply by existing. It must prove the justification of its trust in its presupposition by simply trusting, and think and speak as actuated by this faith. It must dare to be itself and proceed on its own way. All despondency and all overbearing self-confidence, all tediousness and all the monstrosity of theology have always had their origin in the fact that theology lacked the courage to be theology. It must not be ashamed of itself, then there will be no cause to be ashamed. It must not defend itself, then it will be unassailable. With singleness of purpose theology must seek to fulfill its own task, then it will not be isolated. It is isolated only as long as it is of the opinion that it must fear isolation.

Theology has its God-given task which it must and can perform. That is its service to the church, and in the church to the Lord of the church. It has its definite place in the activities of the church in the ministry of the gospel. It does not exist in an empty arbitrarily chosen space, but has its existence within the church. It covers the whole life of the church between baptism and communion and guides from the interpretation of the Scriptures to the preaching of the gospel. Thus theology, like all other functions of the church, is determined by the fact that God has spoken, and that through the grace of God man may hear the Word of God.

Seen in this light, theology becomes an act of self-humiliation on the part of the theologian, and with him on the part of the whole church, which consists in a critical self-examination in the light of divine revelation. For it always remains an open question, whether the visible "church," a company of imperfect, erring, sinful human beings, is the real church. It can never be taken for granted that from

generation to generation the church is reborn and truly remains in existence. As the wrath of God is upon this sinful world so the church exists under the judgment of God. Therefore it cannot be otherwise than that the church must continually judge herself, not by her own standards according to her own pleasure, but by the standard which is identical with the very source of her existence, that is, the revelation of God according to the Holy Scriptures. This divinely commanded continuous self-examination of the church in the light of the Word of God is the peculiar function of theology within the church.

From the position gained by the above discussion we can now draw a few lines of discrimination:—

1. Theology is not at liberty to choose the truth which must be made authoritative in the church. It must make truth authoritative, not on the basis that it is the most comprehensible, or the most probable, or the most practical—all that savors of choice and cannot be considered here—but on the basis that as revelation it was chosen for theology, not by it. This is the truth the verity of which is already established by virtue of its inherent authority. Therefore, whenever theology itself has assumed the right to choose the divine truth, it has always chosen some disputable human truth and thereby has always destroyed itself.

I have called theology the freest and at the same time the most restricted of all the sciences, because its freedom is not gained by rebellious self-assertion but freely received as a gift of God. Hence theological thinking clothed with that freedom of God bears the marks of a sovereign act. It is an act of freely acknowledging and asserting the Word of God in the name of the Lord of heaven and earth, who is also the Lord of life and death. Clearly, this freedom exists only in the strictest loyalty to the Word of God. Outside of this loyalty the most "pious" and the "noblest" freedom would be but license and not theological freedom.

2. Theology, therefore, may not behave as though it were a branch and an application of historical science, marching today under the banner of idealism, tomorrow under that of

positivism, and the day after tomorrow under that of scepticism. To be sure, the documents of revelation belong also to the monuments of human history. Granted also that the method of investigation must be the historico-critical method. No doubt every historian, including the theological historian, will always be biased by certain philosophical presuppositions, either the idealistic, or the positivistic, or the sceptical, as he approaches his material. Even the Bible, and the dogma of the fourth and fifth centuries, and the events of the Reformation cannot escape this situation.

There is however, a fundamental difference whether the investigator, in accordance with these different types of presuppositions, expects to find a so-called historical truth, however dignified, or whether he expects to find the Word of God in the documents of the church. There is a fundamental difference, whether in the process of investigation and interpretation of these documents, he relies upon himself as idealist, positivist or sceptic, or whether he places final confidence in himself as hearer of the Word. There is a fundamental difference whether, in the last analysis, he, as an historian, is resolved to draw final conclusions as a responsible member of the church, or whether he is resolved to draw such conclusions as an idealist, or a positivist, or a sceptic. The historical technique and methods, in either case, will be the same, but different indeed will be the questions, the viewpoints, the interests, and with these finally the meaning in which history, in either case, will be investigated and interpreted. Whoever absolutizes his "historical truth" which was determined by his own world-view, and identifies it with divine truth, may be a great historian but as a theological historian he will not be able to speak with any degree of authority.

3. Theology moreover may not pose as a general search for truth or a doctrine of truth in general. Submitting to the truth of revelation it realizes that what various world-views designate as truth is at best only relative, tentative, limited truth. It is not, however, the task of theology to place itself, so to speak, between or above the antagonisms existing between divine revelation and human reason with its world-

views, in order to establish a relationship, a connection between them as such, presenting revelation as reason, or reason as revelation, in this way uniting them into one system. This is exactly what the "gnosis" of all times and types has attempted again and again. "Gnosis" means being able to view in one and combine in thought, from the divine point of view, as it were, revelation and reason, God and man, grace and nature. Consequently the result has always been that it has misunderstood both. Theology is not "gnosis." Theology does not assume the place of God. Theology listens to the revelation of God and finds that its relation to human reason is an encounter, a conversation, in which revelation must speak and reason must listen, grace must give and nature receive, God must govern and man must obey. It recognizes theological truth only where divine truth is spoken to man.

4. Theology itself is not the reconciliation of man to God. Reconciliation is not even the function of the church, nor of its sacraments, nor of its preaching, nor of its works of charity. The reconciliation of man to God is God's sovereign act of grace in Jesus Christ. Theology as such is not the work of God, it is human activity. It is a service rendered to the Word, not itself the Word of God. This must be emphasized, because of certain misconceptions. The idea has repeatedly been expressed that theology could and should be discredited, on the basis that it is only a system of truth and not reality. Indeed theology is not the whole, not even in the life of the church, much less in the relation between God and man. It is, as has been said before, a particular function of the church.

Let no man think, however, that, because of its peculiar function, one may cast suspicion upon it, or take it lightly, or practically eliminate it. Among the functions of the church there is none that we can dispense with if we would preserve the church intact. Particularly at this hour emphasis must be given to the fact that a critical self-examination of the church with regard to her foundation and origin, which, as we have seen, is the function of theology, is absolutely indispensable. Live if you will by the hit or miss method and

despise theory; praise "mere" life at the expense of intellectual labor, insight and confession; worship "reality" and despise truth! Soon enough it will be evident that such practice also does not embrace the whole, that it also is only human endeavor, and in its self-appointed isolation surely is not the best of human attempts. Where that leads to is evident today, for we have the distressing example before our eyes. It should be sufficient to cause the church in all countries to consider this matter very seriously. A church without a proper theology sooner or later must necessarily degenerate into paganism.

But what is theology? Let us now attempt a more positive answer to this question.

The task of theology, let this be repeated once more, consists in this, that those in the church, both ministers and congregations, be continually reminded of the fact that in the life and activity of the church the gospel and the law of Christ are the final authorities. In the church the voice of God must be heard and obeyed. Thus theology must carefully observe how the church speaks of God, what she calls God, and what is being proclaimed as the will and work of God. It must guard against the constantly threatening and actually invading errors to which the life of the church is exposed, for she is a church of imperfect, erring, sinful human beings. It must also be on its guard against that characteristically theological error which would alienate the church from itself and reduce it to "salt which has lost its savor." This theological error is that relative truth which as such claims the place of the truth of God. Facing these errors, theology must exhort to self-examination and repentance. It must exhort ministers and congregations to absolute obedience.

Wherever theology faithfully performs its task, it recognizes its first duty in a correct exegesis of the Holy Scriptures of the Old and the New Testaments. The church trusts and obeys revelation if she knows it. She knows it if she is acquainted with the biblical records. To know, however, means to understand. Therefore preaching, the decisive

function of the church, must consist in the exposition of the Holy Scriptures, which leads to a better understanding of the texts. In this task theology must prepare the way for the preacher and be constantly at his side. Theological exegesis is an historico-grammatical study like any other, only that the theological exegete, by principle, is not permitted to set himself above the text. No philosophical world-view dare play into his exegesis. In expectation that this text may become a witness of revelation to him, he must always subordinate himself to it. In the expectation—that is all that may be said here. That he should recognize the witness and give an adequate explanation of it is not in his power.

Revelation, even in the Bible, speaks only when and where God wills. The peculiarity of theological exegesis is reduced, therefore, to this expectation and to the respect, the tenderness, and the openness which correspond to this expectation. In this expectation the theological exegete will not be without guidance, so that he need not fail in finding the original sense of the text. The Bible, read and interpreted with this expectation by the church fathers, the reformers and innumerable humbler interpreters, has become again and again a book of testimony and thereby a book of revelation. Following in their footsteps and imitating their example, theology must continue to read and interpret the Bible.

However, the preaching of the church is not restricted to a mere explanation of the testimony of the prophets and the apostles as a spoken and written word of millenniums past. Already in translating their witness into another language, still more by substituting other words, concepts and phrases for those of the text, and particularly by lengthening out the lines of the texts, so that this word may become a word of the living present, the preacher dares to rethink the thoughts of the biblical witnesses, and to present them in the name of the church of today, as its own insight and knowledge. The word heard by the church must be given utterance. How else could it be repeated and spread? Out of insight neces-

sarily arises confession. This is a necessary transition although not without danger.

Is there not here created a neutral zone in which the error of modern man will seize the opportunity for expansion? Indeed there is, and it is for this reason that theology at this point must take upon itself the task of guardianship in a new form, that of dogmatics. This means a critical examination of the always relatively free modern formulations of concepts and the new avenues of thought appearing in the proclamation of the church, as applied to the interpretation of the text. Here dogmatics must apply the tests of the dogma, of harmony, whether the preaching of the church is in keeping with its object. "The dogma" is the sum and substance of this accordance, respecting which "the doctrines" of the church give expression at some points though not at all of them. It is the task of dogmatics to explain these doctrines, but also to go beyond that in an investigation of the whole manner of expression of the church, its concepts, its propositions, and its avenues of thought in the living present. At the same time it must always keep in contact with biblical exegesis and critical comparison of the interpretations of old and new interpreters, preachers, and teachers of the church, to determine whether or not the church is in complete harmony with the essential truth of revelation.

Again we must remind ourselves that the result of this critical investigation lies not in the power of man. The dogmatician sits as little in the council of God as the exegete. His endeavors will not be in vain, however, if he, as man on earth, will honestly sit before the Bible and before certain indispensable documents of the church, in which are recorded her insight and confessions of faith. If only he will abstain from secretly engaging in the construction of pseudo-philosophical systems, or those of philosophy of religion! Here in dogmatics we are face to face with the specifically theological element in theology, for it is the center of theological science.

Our next concern is the sermon. It is the heart and center of the church's evangelistic activity. It is not a dissertation,

nor merely a meditation, but an action. In this action the church endeavors to serve the Word of God, in order that she herself and the world outside may hear this Word. The preacher is a man and those who hear him are men of a certain time and living in a certain historical situation. Therefore the language problem arises again, and now in a very practical sense of the question. The problem is: which is the best form of preaching the gospel of Christ, thinking of the sermon as well as of the whole service of the church, so that the people of our own day may really hear the Word of God? Practical theology, which sets in at this point, has generally been mistreated. Mostly it is being considered as a step-child of science, and in theological faculties, too often, it has been represented by miserably insignificant figures, who were considered good enough for the position. Schleiermacher was correct here, when he called practical theology the crown of theology. It is at this point where the most fruitful and the most earnest work could be done today. If it were only clearly understood that here more than anywhere else, uncompromising loyalty to revelation and the Holy Scriptures is demanded. Here all searching for psychological, pedagogical, and æsthetic presuppositions, which may be gained independently of the Word of God, is out of place.

Here the question, "How shall we preach, so that the object, which in truth is no object, might be made visible here today, so that God Himself, through us miserable men, might become perceivable to our miserable fellow-men?" becomes a matter of vital interest. At this point, humanly speaking, it becomes evident, whether or not the proof of the existence of theology is demonstrated by its existence. If it fails here, then surely it has secretly failed already in exegesis, or in dogmatics. On the basis of a proper exegesis and dogmatics, there must exist also a proper science, yes, a science of homiletics, catechetics, liturgics, etc. But here also we must warn against all self-made recipes with which we might ingratiate ourselves with the good Lord. On the other hand it is true that in this field, like any other, sincere human endeavor need not remain without success.

In conclusion, let it be emphasized that theology is not a private affair of theologians. Nor is it a private affair of professors. Happily there have always been ministers who knew more about theology than most of the professors. But neither is it a private affair of ministers. Happily there have always been church members, sometimes whole congregations, who have quietly but energetically fulfilled the function of theology, while their ministers were theological babes, or barbarians. Theology is decidedly an affair of the church. Truly it is not very well possible to do without ministers and professors. But the problem of theology, that is, the purity of church service, is the problem of the whole church. In principle there are no nontheologians in the church. Particularly the concept "lay-member" is one of the worst concepts in religious language. It should vanish completely from Christian phraseology. Thus the nonprofessors and the nonministers are coresponsible for the purity of the theology of their professors and ministers.

Because revelation, and because the church in her very essence and purpose, are matters of human concern, we may say of theology that it also is a matter of general human concern. There are times when men are in dire need of theology, so that, in spite of the fact that only few recognize this need, it must be said nevertheless that theology constitutes the supreme interest of humanity.

What Christianity Is

Christianity is that historical religion founded by Jesus of Nazareth, and having its bond of union in the redemption mediated by him, in which the true relation between God and man has for the first time found complete and adequate expression, and which throughout all the changes of intellectual and social environment which the centuries have brought, still continues to maintain itself as the religion best worthy of the allegiance of thoughtful and worthy men.

No Retreat

A Message to the Modern Minister

By Prof. Harry Watson Barras, D.D.

The premier of American poets, Henry W. Longfellow, said:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

IF THESE lines were true when they were written they are more sublimely true now, and they suggest a great challenge to the youth of this generation, especially to the minister for whom this message is intended. He should excel in his line as others excel in their line. The achievements of the average minister are entirely too small. This fact in some cases may be due to inability. It is very largely due to lack of ambition and definite objective. Too often there is no clear vision of a goal. Perhaps he was thrust too suddenly into a thickly populated section of a great city and did not have time to find himself, to evaluate his capabilities, to chart his course, to adopt his policy, to formulate his plans and launch his campaign. Of all men the minister should be the first to despise and the last to plan retreat. The man who puts his hand to the plow and looks back is not fit for the Kingdom of God. The crown of life is promised to those who are faithful unto death. What you accomplish will be the legacy of toil. This is as true in the ministry as in any other realm of human activity. It is an inexorable law. There are no exceptions. A man may inherit money and a business, but he earns worth-while fame. It cannot be purchased.

The First Essential Is a Goal

The men who have achieved distinction in this world are men who had a vision. They could see in a general way their destination. They knew where they were going. They had

a goal. Aim at something. Get an aim early in life. Set it high. Place it on the hilltop. Put it on the pinnacle of the towering temple of the worth while. Set it among the majestic stars of heaven. Remember that you may not hit as high as you aim, but you will hit higher than you would if your aim were lower. Begin at once the realization of your ambition. This is not egotism. It is sound Christian business. Make up your mind to work hard, not occasionally, but all the time. There is no other road that leads to a successful life. If you are seeking an easy place pray the Lord to let you die. The only easy place in the wide, wide world is the cemetery. One's goal should be selected with a view to the common good. No man liveth unto himself. A self-centered life is a failure. It should be Christ-centered.

Selfishness is the bane of humanity. The man who works merely for his own interests has no vision and the man without a vision will perish. But the man who charts his course with a view to making the world better because he lives in it will not die. One's goal should be within the realms of his capabilities. Most persons underestimate their ability. Some overestimate it. We sympathize with the one and are disgusted with the other. Know thyself. Capacity cannot be purchased, but it can be enlarged. It is foolish for one to attempt what he cannot do. It is equally foolish for a man to attempt lesser things than he is capable of doing. Many a man is found at the base when he ought to be on the summit of achievement, and he is at the base because he lacks confidence in his ability, or does not know his ability. In your labors for God do not be rash enough to undertake what is obviously impossible, but be sure you set your mark at the highest possible point within the reach of your ability and then push forward with oneness of purpose and unconquerable persistence.

The ultimate aim of your goal should be the glory of God. Much fruit glorifies God. To appear before Him at last empty-handed will be tragic. Life without the supreme purpose is a bubble. What you do and the way you do it should be motivated by that one desire to glorify Him Who rescued

you from the perils of sin, established your feet on the solid rock and breathed into your life the passion to serve.

Determination

Establishing a goal is not everything however. Just deciding where to go is not sufficient. Multitudes have ambition, vision, dreams, goals but do not have the necessary qualities to back them up. Determination coupled with hard work is absolutely essential. "The sweat of the brow, the sweat of the brain, the sweat of the heart and the agony of bleeding sweat is the noblest thing yet discovered under God's sky," said Carlisle.

Determination is imperative. Upon this word men have stood while they subjugated kingdoms and turned their dreams into realities. It was this spirit that gave Jacob the victory over the angel. When the ebon Queen of Night folded her tents to steal away as the artist of the morning began to paint the skies of a new day, Jacob, with set teeth and death-like grip, declared, "I will not let thee go until thou bless me." The sinews of Jacob's thigh were affected in that terrific struggle, but he went from that place a conqueror.

Over a hundred years ago a young Jewish boy secured a position as clerk in a solicitor's office in London. To the merriment of his office comrades he said, "I intend to become Prime Minister of England." And Benjamin Disraeli became the favorite Prime Minister in the court of Queen Victoria. After he became a distinguished man of state, and a novelist of note, he was taunted in the House of Commons about his Jewish ancestry. He replied, "Yes, it is true. I am a Jew, and when your Gentile ancestors were naked savages in the forests, my ancestors were high priests in the temple of God." He scored last and scored best. He proved himself vastly superior to and more competent than the people who chided him. The Spanish Armada, supposed to be invincible, and the pride of Spain's Golden Age, was intended to crush England. This outfit, formidable for its day, consisting of 130 ships, 30,000 men and 2,500 guns, was utterly

routed and practically annihilated by an insignificant English force, because the Spanish Commander had no confidence in his ability to win, while Lord Howard of the English forces set his face like a flint to conquer. His battle was partly won when he decided to win.

It was this same indomitable spirit which enabled a mere stripling of an American girl to be the first woman to swim the English Channel. Those of us who have never tried it have no idea what it means to be hurled to the peak of a mighty wave one moment and the next thrown to the depths of the sea's valley in pitch darkness and alone. But it was the girl's grim determination to master the treacherous channel, that won.

Man of God, where is your determination in the time of hardship? What do you do when mountain-like waves of difficulty seem to block your way? Do you, by the grace and power of God, think through your problems and find a way out, or do you confess defeat and give up? You may have a hard field. You may think your church dead. It is dead so far as you are concerned when you think it is dead, but the funeral service should be held for the dead preacher and not for the church. The church is not dead to a live man of God. Bolster up your courage, recharge your determination, plunge anew into your task, saying: "By the grace of God Who saved me and keeps me, I will master my difficulties, and make them stepping stones to greater deeds of mercy and love."

Persistence

The minister needs more than a goal and determination. He needs a tremendous amount of persistence. Noah toiled 120 years to build the ark. They were long and trying years. He endured the sneers, the ridicule, the withering scorn of the people. His persistence won. Joseph stubbornly persisted on his thorny road to regal splendor but he became a godsend to a nation. Moses, the iron chancellor, broke with Egyptian royalty and persisted in his choice to suffer affliction with the people of God rather than enjoy the splendors

of the ancient Empire. Who can forget Gideon and his immortal three hundred? He and his men utterly routed the hosts of Midian and followed up the victory. The Bible says that after they crossed the Jordan, they "were faint yet pursuing" the enemy. Tired but with no thought of giving up. The most dramatic moment in all history was when Joshua, engaged in deadly conflict with the five kings and their hosts, and discovering that the day was too short to finish the battle, stood and cried: "Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon"; and on that day the world had its first lesson in daylight saving. Job lost 7,000 sheep, 3,000 camels, 500 yoke of oxen, 7 sons and 3 daughters, and a very great household. His wife, who should have been his consolation and inspiration in his sorrow, said, "Job, there is one thing left for you to do. Curse God and die." Job said, "Die?" Then, rising to spiritual heights seldom reached by men of his day, he said, "Though he slay me, yet will I trust Him." And so I might go on. The Bible is full of this spirit, and so is history.

Happy is the man who has the genius of persistency. The tortoise outruns the hare, not because he is more rapid, but because he keeps at it. The man who holds on when others let go, who stiffens when others weaken, who knows no such word as "give up" will win. The world hates a quitter. A few years ago in the Catskill mountains I conducted a party to the summit of one of the lofty peaks. In that group was a man from New York. His name I do not remember, nor do I remember the contour of his face. I only know that we called him a quitter. He boasted loudly of his prowess to climb, and yet when within a few hundred feet of the summit, he quit and sat down to await our return. I have not forgotten him. I remember him with affection. He is a good illustration of what not to be. I have erected a monument to him in the hall of my memory, and every time I pass it I feel like saying to it what Luther said to a neighbor. The neighbor came in one evening and found Luther on his hands and knees with a child on his back. For the time being the great reformer was a horse. When his neighbor rebuked him for

his undignified position, Luther merely lifted his head and said, "Bah!" Do not be a quitter. Keep at it.

"There is no failure save in giving up.
There is no defeat, in truth, save from within;
Unless you're defeated there, you're bound to win."

COURAGE

Somebody will tell you that you are too young. The Bible honors youth. Jesus was a young man when He died, but in His brief life He lifted a world out of the hopelessness of despair. Let no man despise your youth. Let no man dampen the ardor of your youth. Remember that Landseer, one of the finest exponents of animal nature, began his study of dogs at six. That Rembrandt finished a portrait before he was twelve. That Händel produced an opera before he was fifteen. That Wagner planned a series of German operas by the time he was twenty-three. That Edmund Burge, native of the Emerald Isle, began his essay on "The Sublime and Beautiful" when he was twenty-one and finished it when he was twenty-six. That John Calvin, the great reformer and Protestant Theologian, wrote his Institutes, "the Backbone of Presbyterianism" when he was twenty-six. That Hannibal and Napoleon led their armies into Italy when they were twenty-six. That Shelley produced all his wonderful works of the imagination before he was thirty, at which time he died. That Cæsar was the leading spirit in Roman politics before he was thirty. That Raphael, who left the stamp of genius on the walls of the Vatican, died at the age of thirty-seven years. That Charles Dickens at the age of twenty-eight was the most popular English novelist living. That Jane Austen, who reached and maintained an even level of literary perfection never reached by any other woman writer in this world, died at the age of forty-two. No, you are not too young.

Some will tell you that you are too dumb. That may be true. But I prefer to be too dumb to think I am too dumb. Remember the dumb boy in a little schoolhouse in Ohio. One day the teacher sent him home. She said:

"Go and tell your mother not to send you to school again. Tell her you are too dumb, and that it is impossible to teach you anything." Today that teacher is remembered merely because she was the teacher of that boy. He went home and never went to school again. But between the years 1868 and 1926, the United States Patent Office granted 1,092 patents to that dumb boy who became Thomas Edison. Dumb Tommy left his impression upon the scientific world for all time. You are not too dumb unless you think you are.

Some will tell you that you are too old. But remember that Bismarck was old when Germany felt his iron hand. That Moses was eighty years of age when he shook the throne of Egypt. That Cato learned Greek at eighty. That Theophrastus, favorite student of Aristotle and his successor as head of the Peripatetic School of Philosophy in Athens, wrote his "Character Sketches" at ninety. That Chaucer, the father of English poetry and by far the most brilliant literary star in the English literature of the fourteenth century, wrote most of his "Canterbury Tales" at sixty. That Goethe, the most distinguished of all the German writers, was past eighty when he finished "Faust." That Simonides, a Greek lyric poet, won the prize for the best elegy written in honor of the soldiers who fell on the battlefield of Marathon, when he was more than eighty years of age. That Sophocles, a remarkable Greek tragic dramatist, whose versification stands alone in dignity and elegance, wrote one hundred and twenty-three dramas and that eighty-eight of them were written and published after he celebrated his fifty-fifth birthday and some of the very best of these were produced after he reached eighty years of age. "Nothing is too late 'till the heart stops beating."

Some will tell you your handicaps are too great. Remember that three of the great poets of the world, Homer, Milton and Ossian, were blind. That Prescott, who wrote the "Conquest of Mexico" never saw Mexico and could not see the paper on which he wrote. That Alexander Pope, whose subtle poetic power will last as long as the English language, is said to have been sewed up in a bag every morning, so he

could stand on his feet. That Lord Bacon, intellectual giant, distinguished historian and essayist, struggled through life with continual illness. That Lord Byron, the mouthpiece of his age, who awoke one morning and found himself famous; and Sir Walter Scott, immortal Scotch romanticist, each went limping through life on a club foot. That Robert Hall, renowned English preacher "whose marvelous witchery of apt and melodious words and impassioned Gospel messages thrilled, captivated and brought whole audiences to their feet," and who had an affliction at the base of the spine which has been called "an instrument of torture," was often forced to lie on the floor for hours at a time in order to get relief.

A handicap is no barrier unless you allow it to become such.

Keep at it. Never retreat. The Republic never retreats. Our flag has never suffered defeat. The Japanese army never retreats, but a Japanese General has said: "We occasionally advance to the rear."

Push on, but regard the rights of others. This is Anglo-Saxon grit which took a thousand years in making:

"Winning by inches, holding by clinches,
Slow to contention, and slower to quit,
Now and then falling, but never once quailing.

" 'Tis the coward who quits to misfortune,
'Tis the calf who bawls all the day;
'Tis the fool who wins half the battle,
Then throws all his chances away.

"The time to succeed is when others,
Discouraged, show traces of tire;
The battle is fought on the home stretch,
And won 'tween the flag and the wire."

Imperialism has its dangers, but there is no danger in the man who dedicates his life to the task of enthroning the imperial Christ in the hearts of men. Christian imperialism is no menace save to sin.

Cortez, the Conqueror of Mexico, brave and able, but infamous and cruel, wrote his Emperor in 1544 as follows: "I

had hoped that the toils of my youth would have secured my repose in old age. For forty years I have lived with but little sleep, with bad food and with weapons of war continually at my side. I have endured all peril and spent my substance in exploring distant and unknown regions that I might spread abroad the name of my sovereign and extend his sway over powerful nations." If a man of the world, out of that none too brilliant age, could rise to such sublime heights, what should be the attitude of the man of God whose chief business is to represent the King of kings and the Lord of lords and spread His empire "where e'er the sun doth his successive journeys run?" That is our task, today and all the days, as long as life shall last. It should be done with ability, with joy, with devotion and unremitting zeal.

Joaquin Miller did a clever piece of work when he wrote the following lines, a conversation between Columbus and his chief mate:

"Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: 'Now must we pray,
For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I say?'
"Why, say: Sail on! Sail on! and on!"

"They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
'Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dead seas is gone.
Now speak, Brave Adm'r'l, speak and say'—
He said: 'Sail on! Sail on! and on!'

"Then pale and worn, he paced his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! At last a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: 'On! Sail on!' "

Do that, with that same unconquerable spirit, remembering your duty to God and the rights of others; and peace like a river will attend the twilight of your years, and in the closing moments of your earthly toil, you will be able to say with an old Methodist Bishop: "Let the old rusty clock of time tick away the minutes and strike out the passing years. I am listening to the bells, the bells of eternity."

The Crime of Doing Nothing

There are circumstances in which the common verdict of mankind would be one of stern judgment upon a man who simply—did nothing. A building is on fire. A passer-by discovers a volume of black smoke or a tongue of flame bursting through a window. He knows that the upper stories of the building are tenanted, and that there are probably men and women asleep in it, all unconscious of their peril. He gives no alarm. He makes no effort to save either the property or the sleeping inmates. He simply keeps on his way. Does not society justly hold up such a man for reprobation? It condemns him for doing nothing. And what shall we say of Christian people, who, living in a world where moral and spiritual need appeals to them on every hand, and men around them are in direst peril, sound no alarm and offer no relief? There will surely be sore judgment at the last day for the "do-nothings." "Inasmuch as ye did it not."

Religious Conditions in England

By T. G. Dunning, M.A., Ph.D.

(An address delivered in the Chapel of The Eastern Baptist Theological Seminary, November 8, 1934. Stenographically reported by Mrs. Rose E. Rowe.)

I HAVE to bring to you the cordial greetings of the Baptist Union of Great Britain and Ireland; and Dr. Rushbrooke asked me particularly to convey to you his very warm regards. I ought to say too that there are groups of young people on the Continent that have asked me to bear to you their kind regards and goodwill. So many young people are happy to know that you in America have asked me here, and in that way made a link with them.

Now I think it will be interesting to you if I mention some of the movements of thought and life in Britain that are engaging our theological students and younger ministers. What will thus be said may not be of importance in your own situation, but it may be informing, if not directly inspiring. So I am going to ask you to step out of your American setting, and to spend a few moments with our students and ministers.

I would like to speak of two divergent movements, viz., the need and demand for more effective social service; and the yearning and outreach for a deeper devotional life.

At present in Britain some of our gravest evils are mass evils. We are spending today nearly two hundred and fifty million pounds on strong drink. The same amount is spent in gambling. There are vested interests that stand behind the so-called "new morality," with its sexual license. The great armament firms constitute a grave danger. Those who are concerned for the moral and spiritual life of the people must realize that they are fighting not merely the weaknesses and passions of individual people; but that they are opposing vast vested interests that stimulate these passions and exploit these weaknesses for purely personal gain.

For instance, the Chairman of our Brewers' Association said recently that it had to be recognized that they were not

winning the younger people for the public house. He continued: "We must have a big campaign to make British youth become beer drinkers. We will see that if we pay a great price for advertising in the newspapers, we will exercise some influence upon editorial policy." In other words, by finance they would jeopardize the independence of the British press.

Gambling in Britain is no longer a personal vice and weakness. It has become the interest of great vested concerns. We have in Britain today a great many registered bookies, who together with their touts and agents number a quarter of a million. We have some shops near our schools, where little ones put their pennies on the dogs.

I could say something about the armament firms. We in Britain are exceedingly glad that you have investigated this matter. A Committee of the League of Nations made a similar enquiry. They found that the armament firms had been active in fomenting war scares, and guilty of attempts both to bribe Government officials and to persuade the press to adopt warlike policies.

So you see that what we in the Christian church are faced with today is not individual sin and unbelief alone, but collective action taken to stimulate that sin and exploit that unbelief. We recognize that our supreme task is the regeneration of the individual. We know that if all individuals were regenerated these sins would cease to be. But we realize that we have a duty to the community; we are citizens of a country; and in a collective as well as a personal way, we have to bear witness and fight against these vices.

Now when the Christian Church in Britain takes a united stand in these matters, it can influence the press, Parliament, and other great institutions.

Let me tell you of one or two actions we have taken recently. Greyhound racing has become a menace to Britain. A move was made to take the dogs to the Oval, our well-known cricket ground. To have had greyhound racing there would have been an affront to the nation. Leaders of the

Christian Church met and drew up a list of objections. The greyhounds never went to the Oval.

Some months ago a suggestion was brought forward that cinemas in London be open on Sunday afternoons. Think of what that would have meant to our Sunday Schools. Many children going to school with a few pennies in their pocket would naturally turn into the cinemas. This was a serious menace to the young life of London. We sent our united protest to the London County Council; and other action was taken. Not a single cinema is open in London on Sunday afternoons.

I could go on to tell you of many steps taken whereby the Christian Church through its united witness has had a definite effect upon our British life. I was impressed to hear your Secretary of Agriculture say that while he stands for the rugged individualism that has made our churches so great, he feels that we require the collective influence of the Christian Church with regard to certain grave national vices.

I speak of this as being one aspect of a certain kind of life in Britain today. I want to pass over to the deeper tide of devotional life.

One of our leaders, Dr. Maltby, said that he had noticed a great change of late in the mentality of the students. Two years ago those he met were chiefly occupied with attempts to relate the Christian faith to the sciences and philosophies, to get a mental synthesis between the modes of thought with which they dealt. Now there is a big change. When I was last at Cambridge, he said, most of those I met were inquiring: "How can I have a real experience of God?" "What can Jesus Christ mean to me?" There had been a marked movement from the intellectual to the spiritual. That is only one aspect among many of the deeper spiritual life that is moving us.

I presume you have all heard of the Oxford Group Movement. It has had an enormous effect upon the lives of many people in Britain. I do not approve of certain aspects of the movement, and I am convinced that some of the big changes due to it are merely psychological and not spiritual. But I

would testify to the transformation that has taken place in the lives of many of our people. Often these groups have sought to win some of the worst characters in the universities, and great changes have taken place.

These two tides are running in different directions. On the one hand are people who say: "Get the individual converted and evil will disappear." On the other hand, there are people immersed in social service who say: "What is the good of this deeper tide of the spirit if it does not batter against the fortress of evil?" I am confident that these two great movements must and will come into a new synthesis.

I suppose you all know something of our great leader, Dr. John Clifford. Never was there a man who fought more fiercely against social evils. Yet with his dying breath he pleaded with the denomination to enter into a great evangelistic campaign. He embodied that synthesis of a deeper devotional life and a life of social service of which I have spoken.

I would like to refer to two other elements that need to come together. We have been greatly concerned about the question of the reunion of the Christian Churches. You may have heard of the great work Dr. Shakespeare did for that. You know that there are grave evils in disunion; one may see in little villages in Britain five or six causes battling together. A divided Christendom is very weak at times.

Yet today we are witnessing in Britain a new development of denominationalism—perhaps a new kind of denominationalism. Dr. Berry, the new President of the Federal Council of the Free Churches said: "Our denominationalism is hardening again." People are becoming more concerned about that section of the Christian Church to which they belong. It is my opinion that this is necessary and wholesome. I recognize that as a Baptist, in the same Bible where I find Believers' Baptism, I also find the Master's prayer that we may all be one. As a Baptist, I feel that I am committed to labor, not for external uniformity of the churches, for I believe that would be an impoverishment, but for a deeper unity of the spirit.

Yet with all that, I believe that in Britain today, in addition to our service to Jesus Christ and the world, we have to cultivate a new church loyalty, a better understanding of our denomination, and a greater love for it. Now I will explain what may seem to be contradictory, and do so by reference to a political parallel.

There is a new nationalism in Europe today. One phase of it is in Germany's Hitlerism. When a young man, before he had gained political prominence, Hitler was living in Austria. He noticed that the Austrian press was beginning to advocate an internationalism—an internationalism of a kind that would ignore the genius of the German nation. The press was saying: "It is not Germanic things you want; but internationalism." When Hitler went into Germany, he found Communism spreading fast; its aim was to obliterate national distinctions, and to lose everything in one international Soviet. Hitler, as a true patriot, felt that there were qualities in German life without which the world would be poorer. So in the face of an internationalism that was merely negative, Hitler began the fight for a nationalism that was positive.

We have a parallel in the Christian church in Britain. There was a time when many made, and still a few make, this cry: "Away with denominationalism. Denominationalism is obsolete and injurious." "Sink your differences" was the slogan. As if our differences did not carry a charming and rich inheritance! As a consequence, young people began to take these words seriously. They felt that denominations did not matter. They became disinclined to join a church that was purely denominational. We have been losing eighty per cent of our young people. They heard so much talk about denominational bigotries and rivalries in the Christian Church; but there is no Church that is not sectional, and we have to recognize that to have the fullest fellowship with Jesus Christ we must have fellowship with His Church. And though we may regret that His Church is divided there is nothing in the New Testament that indicates that Jesus ever prayed for an external uniformity. Today, with our

divisions in Britain, we are beginning to realize in some ways that spiritual unity for which He prayed.

In Britain we do not attack an evil only as an isolated church or denomination. The attack is made by all the Churches unitedly. Mr. Ramsey McDonald as Prime Minister, or Sir John Simon as Secretary of Foreign Affairs, will pay respect to what the Church says unanimously.

The Christian Church thus acts as one. We have realized some of the unity for which Christ prayed. The old evil of sectarian bigotry has died down; denominational rivalries have almost gone. The relationship between the Churches is more cordial than it used to be. Yet we still feel that to sink our differences would be to impoverish our life. A great Christian leader in a denomination other than the Baptist said to me the other day: "If you Baptists disappeared we of the other churches would be distinctly poorer. Your evangelism, your direct approach to Jesus Christ, is something without which the Church would be incomplete." So while we feel the need to enter into the spiritual unity to which Christ called us, we also recognize that loyalty to our denomination is a matter of supreme importance.

I think that we Baptists have achieved a measure of unique unity within this field. Better than any merely national reunion is a great international union or federation such as the Baptist World Alliance. It is of utmost importance that we should link up our young people with the young German Baptists, with the young French Baptists; that we should build up an international Baptist Youth Order. That would be a great strength to the Christian Church and a valuable contribution to universal peace.

The last thing I want to refer to is the relation of our message to the new knowledge of today. I scarcely ever speak to theological students in the homeland without having that question put to me. It must be answered. In the first place, we have to recognize that new sciences and new philosophies are no longer the exclusive possession of the intelligentsia. The people are becoming troubled with these things. It is our obvious duty to become acquainted with the ideas that

are passing through the minds of our people. We have to relate our gospel to what is in the mind and heart of those we serve. I think that in doing this we as Baptists must remember that we are not bound to any obsolete science, or to any decadent social order.

We are here to interpret the mind of Christ; and I suggest that we should know what is in the minds of our people; not that we should accept the theories that they accept, but that we should know how to address the message of Christ to the minds of those who accept these theories.

I want to pass to the other side of this subject. We have had in Britain, and on the Continent, men who, in paying such attention to the new sciences and philosophies have given to theology a subordination that does not become the ministry of Jesus Christ our Lord. There are theologians who go, as it were, cap in hand to the scientists to ask how much they may believe. To my mind this is humiliating. We need to ask no man on earth what we are going to believe. We hold to that which we have received from the Lord Jesus.

There is a popular belief that the universe is to be mapped out between the different sciences; the biologists to take one section, geologists another, and so on; and if anything is left, the theologian can come in there! It reminds me of a little incident that is said to have taken place between the King of Italy and Mussolini. The King dropped his pocket-handkerchief. Mussolini picked it up, saying: "You had better have this; you may need it." The King replied: "Yes, it is the only place into which I can put my nose today."

You know, there are some scientists, or rather some popularizers of science, who do not think that the earth is the Lord's, and the fulness thereof. They think that it belongs to the scientist; and when he has had all that he wants, if there is anything left, the theologian may have that. Some people speak of theology as "the science of the gaps." My friends, theology is still the queen of the sciences. She is supreme ruler in that domain of life that cannot be diagnosed, or directed by any material science. That which is of the flesh is flesh, and that which is of the material is mate-

rial. That which belongs to the domain of logic is logical; and that which is spiritual is a matter in which we stand on our own rights.

It is very important that we should adopt that attitude. I think I can detect signs in Britain that people are needing a new note, a note of the sovereignty of God. Already the moral licence that has been taken has produced chaos; and people are beginning to inquire: "Who can show us any good?" We find a parallel in the theories of Education. At one time much emphasis had been laid upon the liberty of the scholar. Let the child learn by experiment. Let it learn through its blunders. That is an exaggeration of a necessary element in education, and that undue emphasis makes education unbalanced and produces the kind of child that cries: "Mummie, must I always do what I like?" It is the sort of thing that Wordsworth thought of when he said:

> "Me this unfettered freedom tires;
> I feel the weight of chance desires."

People have become flabby, disgruntled, following mere desire. And the Christian Church has a great opportunity to assert the supreme authority of Jesus Christ, and the inadequacy of unenlightened reason.

I would say to you: Understand what is engaging the thought of the present world. Understand the kind of interests to which it is giving its heart; but do not surrender your freedom to these new thoughts. Hold firm to the Lordship of Christ and His exclusive Saviourhood; do not be afraid to use a note of authority when you are uttering the Word of Christ, for nobody knows better than the thoughtful man that Christ has no rival, and that no other leader can give to his followers what you and I have found in Jesus Christ.

I have tried to show you a little of what engages the minds of our own people. I trust it has been of some use to you. I will conclude by saying how ardently I wish God to guide you in all your study, and to prepare you for your great work. You are about to enter the greatest sphere of work in the world, a sphere for which we need the best informed mind, the finest disciplined heart, as well as the most devoted soul.

An Evangelism Adequate for the Modern Christian Church

By Professor Raymond W. Albright, A.M., Th.D.

THE WORD EVANGELISM needs accurate definition lest we confuse its real meaning with aspects of evangelistic programs such as house to house visitations, singing, or emotional preaching. Programs and methods have their place in an adequate evangelism but we are concerned with the fundamental nature and essence of evangelism itself.

The accepted meaning of the word today is well expressed by Webster, "preaching or promulgating, the Gospel." The word evangelism has its root in the Greek word "Τό εὐαγγέλιον" which means "glad tidings, good or joyful news." An evangelist (ὁ εὐαγγελιστής) is one who announces glad tidings, preaches the Gospel, or teaches the Christian religion. The writers of the Gospels are therefore properly called evangelists. So also is it proper that all through Christian history those who have been telling the news of the Christian dispensation and the redemption of mankind have been and are called evangelists.

Jesus tried through all his ministry of helpfulness and suffering to realize the Kingdom of God. The whole effort and purpose of his life and death was to make real the EVANGEL (Τό εὐαγγέλιον) so that in him men might see the very essence of God. Athanasius has stated the fact of the incarnation and its purpose most eloquently: "He was made a man that we might be made God." (*On Incarnation*—Sec. 54.)

Jesus was also concerned that the Gospel should be taken to all peoples and so he carefully selected a group whom he commanded to go and *teach* all nations and to teach them so that their lives should be governed by the principles of the Kingdom of God. (Matt. 28: 19 and 20.) The Master Teacher also urged his disciples to *preach* and *heal* and to

that end he taught them and gave them power. (Luke 9: 2 and 6.) Fine as any part of a modern program of evangelism may be, one may not really count himself an evangelist who does not at least try to make the Good News real in all of life through *Teaching, Preaching,* and *Healing.*

So, too, through Christian history it is observed that the lives of Jesus' followers come closest to the Christian standard where the leaders of the church were real evangelists in the sense that they made the Kingdom of God vivid, approachable, attractive and compelling through teaching, preaching, and healing. The Apostolic Age is an excellent example of the attractive power of Christianity when its Good News is fully interpreted and realized. But by the fourth century, that early brotherhood of Christians in which each individual had access to God and in which the struggles and temptations of each became the burden of all Christians, had changed to an hierarchical system in which one might approach God only through an institution and in which the failures and struggles of the individual were a matter for penitential discipline administered by an intermediary priesthood. Religion was too far removed from actual life to have any attraction for the common man and as a result the ideals of the Kingdom of God were not realized in Mediæval life.

By the late fourteenth century, however, there were already evidences that Christianity was making itself real for individuals in spite of the institution. Huss and Jerome in Bohemia, Wyclif in England, and even some mystics among the regular clergy like Bernard of Clairvaux and Hugo and Richard of St. Victor had insisted on the ability of the individual to commune directly with God. How was this personal helpful approach to Christianity made real for the common people? The Brethren of the Common Life in the Yssel Valley in the Netherlands are a very good example.* Under the leadership of Gerard Groote men like Florentius Radowijns and John Cole founded the finest preparatory school in all Europe. Here Erasmus studied and it

* See Huma, Albert—The Christian Renaissance, Century Company, 1924.

is difficult to say which of the Reformers were not influenced by this group. Most of them were only laymen but they were evangelists. When Groote preached, crowds left their meals unfinished and their plows in their furrows. Not only did they teach and preach, but Groote and Radewijns went out into the hills to gather herbs and ministered by the best methods of healing that they knew to the wants of their friends. It is impossible to measure the intangible spiritual results of this real revival of the personal nature of the Christian religion. It is also significant that from this movement there came a very tangible result in one of the finest of all devotional classics "The Imitation of Christ" compiled by Thomas a' Kempis.

The Protestant Reformation itself was possible only because the reformers, building upon the foundations laid by their predecessors in the two centuries before them, restored the original purpose and method of Jesus in trying to make Christianity real by teaching all groups and classes. If through all these years Christianity has been at its best when it has had its best evangelists is it not reasonable that we should try their method and bear the Good News through teaching, preaching and healing?

I

An Evangelism that will prove adequate for our times must TEACH men, women, and children the Gospel.

Teaching is a process of guiding in growth. No one would transplant aged fruit trees and hope for a fine orchard. A program of evangelism which hopes to prove adequate must make religion real for our children. It is not enough to bring them under the influence of the church and hope that some time they will be Christian adults. Jesus' program of evangelism counted the children in the highest place. So must we help growing boys and girls to find religion real for themselves, just where they are now. A happy experience with the church in childhood will help them a very great deal in making not only their first choice but all their choices to be Christian. It is not right that three out of five of the children

under eighteen in Protestant homes are without any form of Christian instruction. Too long we have left to salvage what we should have conserved through conscious salvation. We simply cannot allow our impressionable children like impressionable freshly poured concrete to set and then chisel away on them with burning pseudo-evangelistic epithets which always offend more than they change and help our youth.

Many children now slip out of the church and our homes in spite of careful teaching of the Gospel. Not even Jesus depended upon teaching alone for winning men to the way of the Kingdom. It is possible, however, to call even a wayward child to the Kingdom if we remember that Jesus was not always teaching about Sodom and Gomorrah but told also of a Prodigal Son and a loving father. The church's ministry of teaching must direct growing personalities, through their own conscious choices, toward the attainment of Christian realizations, attitudes and habits, which when they become controlling in the lives of our adults and children will make for a constantly enriching experience with God, their fellowmen and their world. Such experiences motivated by the ideals of Jesus will in turn compel them to share the Gospel with others.

It is not enough that the clergy should be evangelists. They are in a peculiar way called and trained for this work. But the teaching of the clergy without the eloquence of the Gospel in the lives of their laity is in vain. Any evangelism which hopes to prove adequate for our time must teach men, women, and children the Gospel through the voices of teachers but as well through the echoing eloquence of Christlikeness in the lives of the laity.

II

An Evangelism that will prove adequate for our times must PREACH the Gospel.

Preaching is of several kinds. For our purpose we may well say that there are two kinds: the constructive educational type, and the prophetic and more frequently destructive and denunciatory type.

1. The pulpit of a real evangelist is used for constructive teaching of the Christian religion. A people who are taught the ways of the Kingdom are more apt to be Christian than are ignorant folk. This teaching will include the exposition of the Scriptures, the recounting of the life and passion of our Lord, the explanation of the faith, the history of the Christian church, and exhortation to Christian piety. This is (Τό εὐαγγέλιον) NEWS — and must be shared with our people with more fervor and enthusiasm than any other news. All that was said about teaching in Section I must be said again here. All the other educational agencies of the church must work with the pulpit in making real the Good News so that men may come again to God for which purpose God became man.

2. Prophetic preaching is usually denunciatory and destructive, but should always be corrective and hopeful. No sterner condemnation was ever uttered than the prodigal son's own condemnation of himself. But when Jesus told the story he emphasized the hope of the father and the hope of the son that even after his waywardness he might be welcomed at home once more. A really prophetic message is not an extemporaneous denunciation of the ills of our time and the past. All too frequently such preaching makes a program of evangelism dissolve because of its monotony. An evangelist has a right to denounce only when he has most carefully appraised the life and habits of his contemporaries and when his heart actually aches for his people. What he has to say must hurt him more in its saying than those who shall hear it. The prophet speaks for God and the heart of a loving Father is always grieved and not bitter when sin brings his children into misery.

Hear the prophet Hosea, "Rejoice not, O Israel,—for thou hast gone a whoring from thy God."— (Hosea 9: 1.) In loud and no uncertain terms Hosea denounces his people for their faithlessness to Jehovah. But listen again to his hope: "O Israel, return unto the Lord the God;—I will heal their backsliding, I will love them freely:—the ways of the Lord are right and the just shall walk in them."— (Hosea 14: 1, 4, 9.)

Hear another of those prophets who preceded our Lord by seven hundred years chronologically, but who at least knew much of his hopeful spirit. Amos stayed long on those Tekoan hills communing with God and when he found hypocrisy in the city markets among those who professed religion he spoke for Jehovah, "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though you offer me burnt offerings and your meat offerings, I will not accept them:—" But no sooner had he denounced his people than he tried to correct them, "Let judgment run down as waters and righteousness as a mighty stream." (Amos 5: 21 f.) But far in the distance Amos hoped, as he denounced, and actually believed that the day would come when, "In that day I will raise up the tabernacle of David that is fallen and close up the breaches thereof." (9: 11.) That is prophecy. That is denunciation with a hope.

Let us hear one more of the Hebrew prophets. "Woe to them that devise iniquity—and covet fields,—and houses,—and oppress a man." (Micah 2: 1, 2.) But after all the thunderings against the unrighteous Micah expressed his hope and faith that the day would come when "the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (4: 1.) Like a real prophet he shows his people how they shall work toward the accomplishment of his hope for them. It will not do to come with burnt offerings and calves a year old or with ten thousand rams or ten thousand rivers of oil, or even with their first born as an atonement for their transgressions. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6: 8.)

Two thousand years after these prophets came Savonarola to denounce the sins of the city state of Florence. Fearlessly he preached to the multitudes until silenced by the Medici prince, Lorenzo the Magnificent, who feared revolution if this preacher should continue to expose and denounce him. But when Lorenzo came to die he called for the last rites at the hand of the fearless and righteous Savonarola. Before

he would administer extreme unction, Savonarola prescribed three requirements:

1. A strong faith in God's mercy.
2. The restoration of Lorenzo's ill-gotten wealth.
3. Return of the liberties of Florence.

To the first two Lorenzo gave consent, but refused Florence her liberties as he turned over to die. And Savonarola withheld the blessing, accordingly. There is fearlessness in denunciation. With all the gentleness required of the true Christian there is no necessity for condoning sin and no advantage to the church or the individual in allowing people to feel themselves a part of the church and the Kingdom of God when they do not live by its standards.

The true prophet and the really Christian evangelist will always keep before him and his hearers, however, the hope and expectancy of a new life, a life changed because its sin has been exposed and denounced, and because it has been brought to God through Jesus Christ by an evangelist who knew the Good News and who knew how to tell it and make it real. Jesus denounced sin and sinner, "Ye generation of vipers—" but always hoped for us all, "And I, if I be lifted up, will draw all men unto me." *"If* I be lifted up" defines the task of the preaching evangelist. Ours is the opportunity to hold him high so that seeing him men may be drawn unto him.

III

An Evangelism that will prove adequate for our times must HEAL the sick, the heart-broken, the mentally disturbed, and those crushed by worry.

It is not my purpose to put major emphasis on the power of physical healing through modern evangelists. But it must be said that the Christian churches in their zeal for eloquent preaching and beauty of architecture have left the art of healing almost entirely in the hands of quacks and radical religious sects who have capitalized on our neglect and have usually over-emphasized their powers to their own and their patients' harm.

Some few evangelists have begun to realize that there is a close relationship between spiritual and physical health. Some pastors are welcome in any sick room. I know of at least one physician who occasionally calls a clergyman to do for a patient what he himself cannot do.

Recently a pastor failed miserably in trying to help a woman who was mentally distressed and could not rest. A psychiatrist who was called in prayed, sang a few hymns and read at length from the Bible. The woman was quieted, rested well, and is improving. The evangelist need not abdicate in favor of a psychiatrist. It is absolutely necessary that the evangelist shall know his God to whom he is able to direct his hearers. And it is also absolutely essential that he shall know human nature, with its weaknesses and longings, and further to know how to bring these needy ones to God, who will supply their need.

In the last analysis, Evangelism is the cure of souls. It is not enough to lead personalities to decisions and then add their names to church rolls. We must also care for those souls who have ventured on the faith that they can live by the Christian standard too. Jesus' great concern was to see men as they were, to help them see themselves, and then to show them the way to God and to lead them in that way. Pointing the way through instruction and denouncing the failures of men is not enough. We must lead our people, especially those younger in the faith, in the way toward God. That is a healing evangelism—a care and cure of souls.

An institution is but the lengthened shadow of a great man. The lengthened shadow of the personality of Jesus has become the Christian church. However, the evidence of the reality of the spirit of Jesus is by no means institutional, but distinctly human. The church as an institution could never prove the reality of the Christian spirit. The proclaimer of the Good News for our times must personalize this spirit. He must touch life with life and minister man to man as did Jesus himself. It is this that makes the ministry the most difficult of all professions. Apart from the persons in it, there is no church. The church is its laity and clergy and in these

personalities and their creative work must the spirit of Jesus be found.

The Christian religion has the power to become the religion adequate for all living. In Jesus Christianity proved itself adequate for all classes. His message and his hope was for all of life and for the life of all. The evangelists who bear the Good News today must so present the Gospel message that it will not offend the mind of the scholar or the heart of the saint. The Christian evangelist must teach religious truth which is intellectually valid, he must preach the Gospel with rich vivid emotion that will warm and inspire others to Christian living, and he must heal the mentally, physically, and spiritually distressed and help them to attain a moral control which will be universally effective for them.

When shall we find an evangelism that will prove adequate for our time? When will the Christian religion as taught and ministered by the church prove adequate for all human problems? When we have greater singers? When we have greater preachers, visitors, "house-to-housers," program builders? No! We shall achieve an adequate evangelism for our time only when our teaching gives evidence of Jesus' clear insight into men's thoughts and motives and gives promise of leading saint and scholar alike to truth in God; when we hear a generation of prophets who will once again fearlessly cleanse the Temple, damn sin in all its forms and so strongly appeal in Jesus' name that once again an invitation to the good way of life will become a command; when the calming influence of Jesus' words once again becomes eloquent in our voices to minister to and heal those sick in body, mind, and soul. When God again comes into men so that men are brought back to God, then our evangelism will be adequate and Christlike.

The Christian Life the Normal Life

By the Editor

THE theme is stated categorically, not hypothetically. I accept it in the form in which it is stated. The Christian life is the normal life.

The normal life may be defined as the life which is controlled at every point by an established law or principle which in all its activities conforms to a definite and particular type or standard. It exhibits the phenomena of order, regularity and symmetry. The Christian life is a life which is lived in obedience to the teaching of Jesus Christ and under the guidance of His Holy Spirit. By the very fact that it is thus under supernormal direction it is all the more emphatically normal.

I

That the Christian life is the normal life may be seen, first, by considering the place and destiny of man in the moral order of the universe. Our world is under law. This is the supreme truth which a century of science has brought forth. But more than this: God is in our world; it is his world; its law is his law. This is the joyous cry of the Christian faith, an answering accent, affirming while it dignifies the most impressive utterance of science. We set beside the truth of the reign of law, fully and forever established, the truth of the presence of God in the midst of his creation; and we find the two truths to be one.

Now in nature every normal process is a law-governed process. Further than this, it is a process which follows the rule of those laws which secure its perfect development. In so far as it obeys other laws, it becomes abnormal. The bird, the flower, the waving grain, the tree upon the hillside are normal when they follow the laws ordained for their development. In every case, by obedience to the laws of its being, the organism approaches the perfect type of its kind. In the world of nature, everywhere, each form and variety of

life is seeking its type. There is an inner struggle, aided or hindered by the forces and conditions which surround it, to realize its ideal, its model. In so far as its evolution conforms to the natural laws which govern the production of its perfect type, it is normal. This is true in the realm of human life, as in all beneath it. The normal man yields a complete obedience to the laws set for his symmetrical and perfect development. By such obedience he conforms to his type.

We have seen, however, that the laws of nature are the expression of God's will. There is a perfect type for each living being. God gives the type. He fixes the standard. He has a plan for each human life. The normal life, then, is simply the life which is wrought out, is lived, in unwavering obedience to the laws of God which govern the attainment of the type. In such obedience it finds its rootings, its upward growth, its blossom, its fruitage.

In an ideal world the development would be harmonious and natural. God would express himself perfectly in and through each life. The question of abnormality would never enter. But we live in a world of imperfection. Considered in relation to human life, it is an evil world. Sometimes all vision of the type seems lost. Man is hampered and turned aside from the true standard, to which at every point he should conform, by the sin that doth so easily beset him. There are elements at war within him. He is not living the normal life—far from it! The man is out of proportion. In the normal tree the sap flows freely into trunk and branch and leaf and blossom. So in the normal man the life is evenly distributed. In the man as we know him, however, the vigor has been drawn off to certain parts, while other parts have become dry and useless. This vigor is exhausted in the sphere of the passions or the desires, in the service of the intellect or the will. Here or there the nature has been starved. There has been a radical departure from God's plan. We are all astray.

How can the normal life be restored? We need first the revelation of the type, and then the impulse which shall rearrange our life and fix it in normal channels. How can such

revelation and such impulse be won? Not by might, nor by power, but by God's Spirit. He alone sees the type; he alone can furnish the clue—not by external or arbitrary processes, but by a new start, a regeneration. These words convey no meaning to us, as they did not to Nicodemus, unless we consider the character of Jesus Christ and the promise of his Spirit. Here we find both example and inspiration. In him we discover a life which is absolutely normal, wrought out in obedience to God's laws, in conformity with the perfect standard. From him we have the gift of the Divine Spirit, the Spirit of Wisdom, by whose aid we may order our lives according to God's holy law, and thus realize the standard.

Approaching the question from another point of view, the fact that the Christian life is the normal life may be understood by analyzing the demand of the religious nature of man and his filial dependence upon God. Has the man a definite religious nature? According to the doctrine of "total depravity," no! According to the teaching of a careful psychology, yes! Which is right? Let us see. If you have studied attentively the mind of your growing child, you have found abundant evidence of the existence of (1) a sense of God; (2) an inquiry after God; (3) a more or less decided ambition for some sort of fellowship with God. Crude and vague these feelings may all be, but so, also, are the moral and intellectual qualities of the child. Yet we do not dare to deny to him the possession of a definite moral and intellectual nature. Why, then, should we deny to him the possession of a definite religious nature? The three facts just indicated reveal the existence of such a nature and affirm its unmistakable, though half-unconscious, demand for union with God.

This religious nature is the ruling factor in the development of the normal life. There is a hierarchy of powers in every human soul. We rise from the animal nature to the intellectual and thence to the moral. Each must be subordinate to that above it. Now, if there be in man a religious nature, it must dominate and permeate all parts of his life. Any other program would destroy the symmetry of the whole.

The possession of a religious nature is the possession of a

divine nature. There is that in the essential quality of every human soul which is Godlike. This explains conscience. This explains repentance. This explains the deep longings and heroic struggles for the moral man to attain his ideal. This explains Gautama and Socrates and Marcus Aurelius. It is a Greek poet whom Paul quotes as saying: "We are his offspring; he is not far from any one of us." Attentive souls, even though shrouded in a pagan darkness, longing to win the normal balanced life, have listened for the voice of him "in whom we live and move and have our being." They have believed with us that "God is just within the shadow, keeping watch above his own." Aye, more, that he is "nearer to us than breathing, closer than hands and feet."

Christ comes to banish the darkness and reveal the day. He comes to tell us that by virtue of the religious nature, common to us all, we are linked with God, we are children of God. The prodigal amongst the swine is not in his proper place. Every moment that he remains there he is outraging the deepest law of his being. His life cannot develop normally under such conditions. He belongs to his father. His father's home is calling him. His father's heart is calling him. His father's love, inwrought with the very texture of his soul, a part and parcel of his inmost self, is calling him. So he returns. And in the midst of his many tears and his contrite confessions he discerns his father's voice, in tenderest tones, exclaiming "My son was dead and is alive again; he was lost and is found." Then he begins to live the normal life, under his father's eye, in full obedience to his father's will, in trustful communion with his father's love.

The key which unlocks the treasures of the gospel is the phrase, "Our Father!" The human race is a family, of which God is the head. He has a life-plan for each child of his. The Father is Christ's description of God. The willing and obedient child is Christ's simile of the Christian. "Become as children." How? Faith, hope and love are abundant in every child, unless the child is a degenerate, an abnormal, unhealthy, twisted creature. We sometimes say, "What a pity that the child must come to know evil and sin!"

Alas, no other course is possible. But it is possible for the child as he passes into adolescence, and for the youth as he passes into manhood, to cultivate persistently the Christian virtues and so to make his life a constant progress and a constant triumph. It is possible to preserve that which makes childhood rare and beautiful. It is possible to retain the spirit of faith while outgrowing the ignorance of childhood, to retain the spirit of hope while outgrowing the fickleness of childhood, to retain the spirit of love while outgrowing the wayward passions of childhood. It is possible to grow up as a child in the family of the Good Father, earning ever-fresh revelations, gaining ever-larger spiritual outlooks, fulfilling the Father's plan and approaching the Father's standard for us. Such a growth would be entirely normal. Such a growth the Christian life inculcates.

II

That the Christian life is the normal life appears further in the twofold character of that life in relation to the individual. The Christian life is a life according to man. It makes its subject more truly human. It reveals the highest reaches of the human will, the rarest aromas of the human heart, the finest flower of the human soul.

The personality is the same, yet the expressions of that personality have changed. The man is more thoroughly a man. He is less tempestuous, but more virile. He is less obstinate, but more resolute. He has less self-confidence, but a more ardent faith. He lives less in the lower circles of life which ally him with the irrational creation, more in the higher circles which attest his kinship with an ideal humanity and with God. The fruits of the Spirit, regarded on their human side as productive of an erect and noble manhood are "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." The man is now realizing his best self. His life is essentially healthy. He is not less human, but more human. He is a righteous man, and his righteousness is rightness. He is clearing away the rubbish and wrongness which sin has wrought. His lower nature,

which had mutinied and held the helm, is man before the mast again. His higher self is at the helm. He is a larger man. He is winning symmetry of character. He is approaching wholeness of life.

The Christian life is also a life according to God. It makes its subject more divine. The human and the divine are not contradictions, but correlates. The Christian life is a normal human life. All the powers, both rational and moral, are at their best and operating in their fullest efficiency. The Christian life is also a divine life. It is more thoroughly human just because it is also superhuman. It is thrown open to the influence of the Infinite Spirit. God works in us. He works here, as in nature and in history, in conformity to law. Here again let it be said that he does not force upon the man a different and in some magical way a superior personality. He does not endow him with a new set of qualities or equip him with a new outfit of faculties. He uses in the man what he has already given to the man and the man himself has not used properly. But have not "old things passed away?" Assuredly! The man is now in line with God's purposes. God's Spirit sweeps through him, masters him. His hand is in the Father's hand, and the touch thrills him.

III

That the Christian life is the normal life may be further attested by examining the laws and processes of the Christian life.

We may study first the new birth. Is not this a unique and abnormal experience? It is unique in the history of every Christian. It is not abnormal. It is a passage from darkness to light. It is an emancipation. We leave the cell, the chain and the stripes. The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death. We are delivered from the arbitrary and uncertain bondage of sin into the glorious liberty of the sons of God. This liberty is neither anarchic nor anomalous. It is not possible apart from law, but only through law. This submission to God's law is, in the case of the great sinner—the prodigal—a re-

turn. There has been so radical a departure from the normal that the recovery and recommencement are noteworthy. The phenomena of the "storm and stress" period, the critical years of adolescence, furnish, also, very often a more or less spectacular change at the time of conversion. But how often we hear a candidate for church membership say, "I grew up in a Christian home, among Christian influences. I do not know when I became a Christian." In such a case there has been no startling upheaval, no abnormal feature. If a definite line was crossed it was crossed unconsciously. The child has grown up into Christ. There has been a normal and orderly unfolding of the life, like the opening of the delicate petals of the flower at the sun's caress, in accordance with God's plan.

The conditions of Christian discipleship evince also the presence of normal relations. These are positive, constructive, natural. If it be said that Christian living from the outset necessitates a crushing negation, it may be answered that this is only apparently the case. The negative principle of self-denial has been emphasized too much, the positive principle of love too little. The newly awakened spirit of love carries with it an inevitable destruction of fleshly and selfish limitations. Self-denial is really an aggressive battle of the love-spirit against the self-spirit. It is a positive condition, stated negatively. All products of the self-spirit are disintegrative. They injure the free play of the native powers. They curb the ardent outrushing, effective, uplifting force of the man's personality. God seeks through the spiritual process the restoration of the personality to its normal working efficiency. Self-denial is thus the thrusting forth from the life of all narrowing, warping, darkening, deadening influences. The very names of these suggest the fact of their unwholesomeness. Greed, sloth, stinginess, pride, jealousy and the ranker sins are pathological. They are diseases weakening the soul and causing its decay. When a man begins the task of self-denial he has for his aid a constructive and powerful agency which makes for the perfection of the soul. This is indicated by the Master when he sets in the light of his

life and its revelation the old commandments, "Thou shalt love thy neighbor as thyself." To obey these conditions is to interlink our life with the entire life of God. In this view Christian discipleship becomes a perfect response to God's love for us, and a complete identification of ourselves with God's redemptive purpose for the world.

The development of the Christian life, like its origin and the conditions of its growth, is well ordered and normal. Not by spells or trances, or visions or cataclysms, but by the steady working of the laws of God in the human soul, is character refined, is holiness won. Not he who shouts God's name in some abnormal ecstasy, but he who goes straightforward in God's appointed way, is a Christian. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

In religion, as in every other realm, God works according to law. Only those who are "workers together with God," who work sanely, consistently, persistently, can attain the Christian ideal. The pivotal fact in the culture of the Christian character is the recognition of God's will in my life, in all my life, and the loyal, continuous effort to make that will prevail. So the question is not "What can I do?" but "What can God and I do? What can God do through me?" As the days come and the years go, this co-working of the soul with God provides an increasing harmony between the soul of man and the plan of God for that soul. This growing correspondence secures at last the attainment of complete divinity. "We shall be like him, for we shall see him as he is."

I have spoken twice, and strongly, of the achievement of a genuinely divine character. It may be objected that, after all, the Christian life is a very imperfect thing at best. To speak of attaining divinity approaches blasphemy. This is true if we limit the Christian life to that section of it which runs its course here upon earth. Jesus Christ sanctions no such limitation. The Christian life is not bounded by the narrow horizon of our earthly existence. It is an

eternal life. The beginnings are here, the completions are yonder. The sapling need not fear the withering chill of the winter's breath. True, it has not yet attained, neither is already perfect. The fulness of its stature has not yet been won. The trunk is slender and the branches bear no fruit. But the winter does not end its opportunity for growth. Beyond is a springtime of rich promise, beyond a summer of rare and glorious development.

The Christian's life is "cabined, cribbed, confined." But death does not end all. Through the opening vistas of immortality he shall pass on and upward to his own. He stands now in the midst of the ages, an heir to eternal life. More and more clearly will he see the face of God. More and more fully will he enter into correspondence with the will of God. More and more triumphantly will the Spirit of God clothe and empower him.

We are sometimes terribly conscious of our fleshly limitations. The negations and confusions of the self-life, the abnormal state, in which we have so long been enmeshed, still balk our best efforts at full fellowship with God. The insistent cry of our heart is, "Good Master, what must I do that I may inherit eternal life?" Doubts prevent us. Sins compel us. We are "children of wrath, even as others." Then, soft and low, the Saviour's voice is heard, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hath sent."

Growth in grace and in the knowledge of our Lord and Saviour Jesus Christ is often regarded, in common with regeneration, as mystical, magical, abnormal, and utterly out of the realm of ordinary law. What a mistaken notion! The whole subject is obscured by the fact that so many lives which bear the name of Christian fail to conform to the laws of normal growth. We study these. We hear the glowing testimony of their lips. We notice the morbid conscientiousness which seems to rule their actions. We observe their semi-ascetic habits. We detect some glaring abnormalities. We perhaps conclude that if these curious, visionary, most uncompanionable people are the elect of God,

the true Christian life must be a state either of ecstasy, or of spectacular self-assertion, or of anxious foreboding and feverish self-searching, or of mystical surrender to some erratic and half-uncanny spirit of divination, or of fussy zeal in mechanical and external service, or of pious attention to the formal worship of the sanctuary. These anomalies of the Christian life have very often, in one or another of their many forms, been mistaken for its true expression. They have been exploited, wondered at, and eagerly sought, as essentials of spirituality. As a matter of fact, they are more apt to be symptoms of neurotic and degenerate states.

The Christian life, however, is always a life. It is a life full, large, free, buoyant, human, glorious. As we become simple and direct in our thinking, and as we study the high and true manifestations of the Christian life, we find we are not in the realm of the lawless, the prodigy-working and the erratic, but in that of the healthful, the sane, the well-balanced. We learn that it is not predominantly emotional, but fundamentally ethical. It gives large room for noble enthusiasms, but none for unethical ebullitions, extravagances and eccentricities.

IV

That the Christian life is the normal life is shown in the ministry of Jesus Christ. In the inner as in the outer life "order is heaven's first law." The predominant exercise of the intellect, the emotion of the will, produce a one-sided character. The due balance is preserved in Christ's teaching, and nowhere else so fully. "First the blade, then the ear, and then the full corn in the ear," is the method of Christian growth. We are to seek first things first, and first of all the kingdom of God and his righteousness; the other things will arrange themselves in orderly procession, if God and his righteousness control.

The miracles are chiefly restorations to a normal state. We call Christ lovingly, "The Great Physician." Everywhere in his works of healing, explicit or implied, the recovery of bodily health is a symbol of the normal healthful-

ness of soul to which the gospel leads. Bartimæus has found his eyes. They were things that looked like eyes, but the response to the light was lacking. Now the nerve quivers with life. The response is perfect, the adjustment is normal, the man sees. So everywhere weakness and impotence are calling for a strong deliverer. The paralytic has feet, but he cannot walk; the withered hand has no power; the deaf and dumb man has ears that hear not and lips that cannot speak; the lunatic has a brain, but its connections with the nerves of sense are disarranged and tangled hopelessly. Christ enters this hospital of confusions and paradoxes. Passing from man to man, he brings each sad and suffering body into perfect relation with the laws of physical well-being. The lazaretto becomes a health resort, the tomb a cathedral, the fever-haunt a home of joyous ministry.

So, indirectly, in the lesser miracles. The hungry multitudes go away satisfied. The listless, empty nets are filled with fish. Dismay and embarrassment give place to joy at the wedding feast.

So, passing from the least to the greatest, the Son of God, assailed and crucified, commands the grave and death to stand aside as he walks forth, arrayed in resurrection glory, and reveals the overlordship of the spiritual law in the control of human destiny. In this final and supreme miracle Christ does not destroy the operation of the normal order, but asserts the sovereignty of the higher law, and so enables all who enter into fellowship with him to conquer their last enemy and cry exultant, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The parables bear witness also that the Christian life is normal. The good seed, falling into good soil, abundantly watered and fertilized, conforming to all natural laws and in consequence producing heavy harvests, is the symbol of the kingdom. The Good Samaritan with heart unshriveled by the fires of pride, with sympathies unquenched by the narrowness of a false formalism, is the Master's model of a Christian. The leaven hidden in the meal, working in absolute obedience to the law of its existence, producing

the healthful and nutritious loaf, is the Christ-spirit in the body of humanity, changing and sanctifying.

On the other hand, the rich farmer, short-sighted and foolish, antagonizing the laws of charity, of conscience and of character in the interest of mere material gain, and therefore smitten with sudden death, is the picture of the unregenerate. So, the judge who is unjust; the fig tree, bearing leaves, but no fruit; the spiritual teacher, the Pharisee, rejoicing in a wooden religion of tithes and fasts, are essentially one-sided, twisted, ill-developed natures, and all are types of the unbeliever.

V

That the Christian life is the normal life receives a daily corroboration in the experience of the Christian. The testimony here is very conclusive.

The lame man, when he was healed, tried his limbs. He walked and leaped and finding himself whole and sound, he glorified God. So the new-born Christian manifests his spiritual vigor by appropriate signs. The sense of freedom, of control, of harmony amongst his soul's powers, urges his lips to benedictions and his heart to praise. The spirit of praise, indeed, is a constant phenomenon in the Christian life. It springs from a realization of the soul-health which distinguishes the normal life. The complete identification of the man with God's great purpose for his life expresses itself in the cry, "Bless the Lord, O my soul; and all that is within me, bless his holy name." The multitudinous experiences of the Christian life, in contrast with those of the unbeliever, are embodied in the tremendous statement that "Whatsoever a man soweth, that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

A physician—a brilliant man, but sadly intemperate—came to the place of sincere repentance. He said to me, "It's just this: I'm sick of sin, sick of sin." That man has for years now been living a sweet, serene and masterful

Christian life. In such extreme cases one traces most clearly the effect of a return to normal conditions. We can, after all, find no wiser counsel than that contained in the succinct cry of the revivalist, "Get right with God." It is your daily and hourly experience, my brother, and it is mine, that to be right with God is to be sound, sane, normal in word and action. The revivalist may often be untrue to his own counsel. That is neither here nor there. The point is that you and I, speaking out of the mouth of our successes and failures alike, have lived the rich and fruitful life just exactly to the extent that we, trusting in the Holy Spirit for guidance, have followed the very homely and very practical injunction of St. Paul, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise—think on these things."

VI

Finally, the character of Jesus Christ affords us overwhelming evidence that the Christian life is a normal life. "Ecce Homo!" cries the moralist. "Ecce Deus!" cries the spiritualist. "Ecce Homo ac Deus!" cries the sinning, unsatisfied heart of humanity, longing for holiness. "He went about doing good." What words could be more comprehensive, more complete? The spirit of the divine goodness flows out through every avenue of his being.

> "Majestic sweetness sits enthroned
> Upon the Saviour's brow."

What grace of person, what sweep of vision, what passion of sympathy, what balance and poise, what largeness and wholeness and wholesomeness of life are here! Outbreaks of emotionalism are not here. The cold and logical presentation of a system of doctrine is not here. A businesslike and unspiritual zeal is not here. Yet his character is emotional, rational, practical. In him are all things, and by him all things consist, both human and divine. He is the

Son of Man. He is "the brightness of the Father's glory and the express image of his person." In the very shadow of Calvary he prays, "Not my will, but thine, be done." This ideal obedience to God's perfect law is the apotheosis of the normal life in the midst of the common round of human duties. Each day that prayer of his must be our prayer. There in Gethsemane, there at Calvary, is our standard!

"O Jesus, King most wonderful,
Thou Conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found,
When once thou visitest the heart,
The truth begins to shine,
Then worldly vanities depart,
Then kindles love divine."

The abnormal life is the life foredoomed to perish. The normal life is the everlasting life in Christ. He is "the Way, the Truth, the Life." For "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life."

The Weakness of "Breadth"

Breadth of religious views is sometimes claimed as a virtue when it may represent little but intellectual and spiritual indolence. As President King of Oberlin once said, "Many a man prides himself on his breadth and tolerance, when his breadth only means that he has put all ideals practically on a level, and his tolerance is not true deference to the principle of freedom but only an indifference undisturbed by conviction." The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that easy ability, which is based on no solid conviction, of agreeing with everybody.

Reviews of Recent Books

SOUTHERN BAPTISTS IN THE GREAT ADVENTURE. By T. B. Ray, D.D. Sunday School Board of the Southern Baptist Convention. $1.25.

For more than twenty-five years, Dr. Ray was one of the trusted leaders of Southern Baptists. His executive position on the Foreign Mission Board of Southern Baptists gave him splendid opportunity to study missions from the standpoint of both the home base and the foreign mission station itself. He knew Southern Baptists intimately. He visited and made first-hand study of mission stations. He was at home in the history of missions. This background of the author is manifest in the book now under review. In two chapters the great Missionary Adventure is traced from its inception in Jesus Christ, through Pentecost, Apostolic History, and the succeeding centuries, to William Carey. The story leads rapidly on to English Baptists, and then to American Baptists in missionary endeavor. At this point Southern Baptists enter the field, functioning independently of their northern brothers. Their efforts to evangelize the world make up the contents of the last three chapters. Problems at home, and difficulties in heathen lands are faced fully and frankly. Underlying causes of the various and varying undertakings, the ever-enlarging comprehension of the missionary task and the growing enterprise to meet that task, detailed accounts of sacrifices and effective services of great numbers of missionary heroes on many battle fields, losses and victories, the present outlook, needs and plans—all of these make a thrilling story.

The untimely death of Dr. Ray, left the manuscript only approximately ready for publication, and Dr. Ray's life-long friend and co-laborer in missions, Dr. W. O. Carver, completed the preparation of the manuscript for publication. His own brief Introduction makes one appreciate the part played by both himself and Dr. Ray in giving us this helpful little book. For a running summary of the great Missionary Adventure, and of Southern Baptists in that adventure, this book is a marked success.

W. W. A.

IS HE NOT ABLE? By Edith F. Norton. Bible Institute Colportage Association. Cloth, $1. Paper, 60 cents.

Dr. Norton is well known as a missionary, with her late husband, Ralph C. Norton, who together labored in and around Brussells for twenty years. She has spoken to large assemblies, and reached even greater audiences through her pen, particularly through the articles in the *Sunday-School Times*. This is a book of thirty-one meditations, based upon a text of Scripture and illuminated from her own experience with remarkable testimonies to answered prayer, and a witness to God's saving power through Christ. The book can be taken up at random, or can be used consecutively, a portion each day of the month, in private or public devotions. The closing word is indicative of the whole: "Who among us does not crave, above every other boon of God, the power to glorify Him fully upon the earth and by His enablement remain 'steady until the going down of the sun.'" And this from its very heart: "Often the greatest progress in the Christian life occurs in the night of sorrow, when the sun of early pleasure is not shining on his path.... There is ever needed the light of His Word...then at last, when the summit is reached, there is revealed that surpassing glory that more than compensates for the toils and sacrifices and watchfulness of the way." We would joyously commend this book to weary travellers for their use by the way.

A. E. H.

PRODUCTS OF PENTECOST. By L. R. Scarborough, D.D., LL.D. Fleming H. Revell Co. $1.25.

This is a little volume from the pen of the gifted President of Southwestern Baptist Seminary, at Fort Worth. It is a companion to his "With Christ After the Lost," and would make an admirable textbook with that for classes in the study of Evangelism or Psychology of Religion, as well as a stimulating study for personal spiritual refreshment. His chapter on "A Power-led Prayer Meeting" is worth the price of the book, especially to pastors and prayer-meeting leaders, by way of suggestion.

The chapter on "Team Work" is likewise of great value. We quote: "The basis of all Christian coöperation among men is the coöperation among the Trinity:—The Father who gave; the Son who died; the Holy Spirit who bears the Father's love, applies the Son's blood, and is the major agent in the operation of divine grace." These twelve chapters are by a master hand and come from a heart that knows the Lord. They breathe the atmosphere of one who has been used mightily in winning souls. A. E. H.

FROM PENTECOST TO PATMOS. By Hight C. Moore, D.D., Litt.D. The Sunday School Board of the Southern Baptist Convention. 60 cents.

A study of Paul's missionary career from Tarsus to Rome, this little work was produced with the distinct value of a textbook for Training Classes sponsored by the Southern Board, being the fifth of a series in Bible Biography. It is also valuable for correspondence courses in college or seminary. The work done is quite scholarly and its presentation is remarkably clear and concise; in fact, one feels at times that it is too terse; but as the material is amply suggestive rather than exhaustive, no doubt this is in its favor with the purpose of its writing in mind. The reviewer proposes to use it in his extension courses, and commends it for what it is intended to be, a helpful study for beginners and for teachers who desire to present in vivid fashion the life of the Apostle Paul. There is no chapter to commend over another, but if one should choose, the chapter relating Paul's conversion, with a survey of his contrition, conversion, command and compliance, is especially well done. A. E. H.

THE TEACHING AND PREACHING THAT COUNTS. By James Gray, D.D. Fleming H. Revell Co.

A book in three parts and fourteen chapters, each chapter containing an expository message. Eight of these are from the New Testament and six from the Old Testament. Although the title of the book is taken from the first message which is an exposition of Colossians 1: 23–2: 3, the author's idea of the best method of teaching and preaching runs throughout the other thirteen chapters. The opening up of the content of the living word of God by expository preaching is considered most effective. Dr. Gray's definition, however, of expository preaching is more elastic than that given by most professors of Homiletics. The passage may be long or short, the theme historical, devotional or didactic, but in all cases the aim is the same—that the hearers may understand. The purpose of the book is to give an example rather than a definition of the preaching that counts. This is admirably done in the foundation chapter in which he emphasizes Paul's ministry to the nation, the necessity of a spirit-filled man whether in the pulpit or among his people, whose words are, by the spirit of God, made apparent. Such expository preaching of the cross is the only kind attended by extensive success. The presentation of the message is to be such that it will present God rather than man.

The second part contains five messages from the Old Testament, beginning with the importance of the Jews in the world, in the past, present and future. Dr. Gray attributes the châotic condition of the world today to the failure of Israel to be a faithful, national witness to God and to Christ. Using as a background God's attempts to save the race through Israel, the author follows with expository messages on such leaders as Joshua, Gideon and David.

The third part of the book contains five messages for the times and seasons. Here are helpful expositions of passages suitable for the new year—Independence Day, Thanksgiving, Christmas, and the Watch Night service. These messages grow out of texts all of which are taken from the New Testament with a single exception which is an exposition of the Psalm number 101.

These fourteen messages admirably present Dr. Gray's idea of expository preaching which, in his estimation, is by far the most effective in building Christian character.

H. W. B.

JESUS AND THE LIBERAL MIND. By Edwin McNeill Poteat, Jr. Philadelphia, 1934. The Judson Press. $1.00.

This is volume eight in the series of sermons being printed by our own American Baptist Publication Society under the head of the *Judson Press Sermons*. Dr. Poteat, its author, is one of the most brilliant young preachers of the South, whose name is mentioned in the same breath with that of the mighty Truett.

In spite of the author's care to define his terms, we cannot escape the feeling that the title of the book is unfortunate. The term *liberal* has a connotation in religion which is extremely distasteful to many who glory in their liberalism in most other fields of endeavor. And it is just the kind of liberalism which one meets in the fields of society, art, music, politics, and education about which the author is concerned.

He interprets Jesus as the supreme satisfaction to the "spirit that is eternally restive in the presence of the mystery of the nature of things." He sees in Jesus the dynamic of social liberalism, which "seeks to establish at the center of all human institutions the values that inhere in personality."

In the sermon which opens the book and which gives to it the title, he declares that the liberalism of Jesus is a sense of expectancy, a desire for experiment and an "active protest against error." The second sermon, which bears the title, "In Defense of a Skeptic," is an explanation of the value of experiment in Christianity. In this sermon are these wise words, "It was inevitable that with the fascination with tangible evidences that the scientific method produced men should lose their trust somewhat if not entirely in the intangibles. But the slightest acquaintance with the present status of thought encourages us to believe that we are returning to an ancient word: 'The things which are seen are temporal; but the things which are unseen are eternal.' "

Ten other sermons follow this, making twelve in all, concluding with the sermon preached before the Northern Baptist Convention during its 1934 session at Rochester. These sermons are packed full of meat. One will not agree with all that Dr. Poteat says, but one can hardly afford to ignore anything he says in these pages. They are not easy to read, though one lays aside the book with a feeling that they would have been far more difficult to comprehend by the ear alone. Both minister and layman will find their minds stretched, and their senses stimulated by a careful reading of these pages. It is perhaps unfortunate that they may find too little to warm their hearts, but that is probably due to Dr. Poteat's selection of sermons of a similar theme rather than to any lack of passion on his part. C. H. M.

HIS BOOK, OR, STRUCTURE IN SCRIPTURE. By Norman B. Harrison, D.D. Chicago, 1934. The Bible Institute Colportage Association. 75 cents.

Dr. Harrison's avowed purpose in this little volume is "to single out certain meaty sections of God's Word, such as Genesis 1, the book of Genesis, the Church epistles, the Revelation, together with such essential features as the Tabernacle, Feasts of the Lord, Parables of the Kingdom, Letters to the Churches; and to study them through the medium of the structural mould into which they all have evidently been pressed." This mould into which Scripture has been pressed, according to the Author, is a mathematical mould constructed out of the figures 7, 8, and 12. As evidence that all, or at least most, of Scripture has been written to conform with this mathematical pattern he analyzes eight chapters and 11 books, in each of which seven characters, thoughts, acts, parables, symbols, or churches are mentioned. All this careful work, however, only serves to make one ask, "What about the remaining 1,170 chapters, and 59 books?" If only eight out of 1,178 chapters have a structural pattern of seven, that is only 1/147 of the total, which is rather a modest request to make of any book of such length on the basis of mere chance. Many similar objections might be raised.

The writer of this review believes passionately in the inspiration of the Bible, but finds little help or pleasure in such a stereotyped and wooden method as this present volume advocates. C. H. M.

A CHRISTIAN MANIFESTO. By Edwin Lewis. New York: The Abingdon Press. $2.00.

The author is professor of Systematic Theology and Philosophy of Religion in Drew Theological Seminary, and has hitherto been known as a "liberal" or "modernist." Because of this fact, and because of the very challenging character of the book itself, this volume will create interest and promote discussion, probably rather intense and dynamic, in theological circles and elsewhere. Dr. Lewis not only denounces the vagaries of modernism; he also, in words of profound wisdom and in logic of irresistible force, answers its arguments and successfully exposes the fatal errors and inconsistencies of its positions.

Claiming that the chief danger to the progress of the Christian faith in the life of today lies in the disloyalty of members of its own household, the author makes the

crucial statement that "the church cannot continue—it has no right to continue—save as it remains loyal to that faith it has been charged to keep; and the creative source and abiding centre of that faith is the atoning sacrifice of a Person who was both of us and not of us, Son of man and Son of God."

The book throughout follows a twofold method; it affirms in the clearest and most convincing terms the great essentials of the Christian Gospel, and it shows, by a process of argument that we believe to be wholly unanswerable, that modernism, with all its humanitarian softness and vagueness, its makeshifts and subterfuges, its "whittling down of the everlasting gospel of the Son of God," is not really Christianity at all. In the effort of theological liberalism to establish an alliance between a philosophical naturalism and Christianity, "the whole contemporary crop of pragmatic opportunisms and moral relativisms is nothing but the dire harvest of a false assumption." In its blind worship of naturalism the liberalist has been willing to place the sovereign truths of Christianity, which are the very life of religion and the only hope for human betterment, at the mercy of a scientific determinism which is now being more and more widely discredited by the scientist himself, and which should never have been given a superior place in the system of religious truth and thought.

It is Dr. Lewis' admirable constructive views that will bring the greatest satisfaction to the thoughtful reader. In considering "The Impregnable Rock" of Scripture he describes the New Testament, not as "the basis of the faith," but as "the witness to that basis," a keen and far-going distinction. Its witness is that in Jesus Christ we have "the Most Real Fact of Existence," the testimony that God is in Christ that Christ may be in us, the assurance that the Jesus of history is the Christ of faith. This part of the discussion closes with the argument that the Jesus of history passes forevermore into the Christ of faith by reason of the resurrection "as actual fact." Deny a resurrection and Christianity becomes a mere patchwork, whose complete disintegration is only a question of time.

Proceeding to a consideration of "the Figure" in the Synoptic gospels, the author asserts that we cannot emphasize too strongly the human factor in the preservation of the records of the life of Jesus, if we have already entered into definite fellowship with the risen and living Christ. The risen Christ is forever behind the written record, imparting life, and it is the Life that gives to the records their authority.

The discussion of "the inescapable supernatural" is illustrated by reference to Plato's four types of approach to the nature of reality, as they appear in his *Dialogues*, "one of the most amazing achievements of history." All of these justify the conclusion that supernaturalism need be no barrier to the modern mind. It is indubitable that there is a type of fact and experience that cannot properly be charted under the term "natural." To this conclusion the most advanced science and philosophy and psychology of our time are strongly tending. The gospel is permeated by this higher type of fact and experience. "Christianity is Supernaturalism."

The author's treatment of the doctrine of sin is powerful and uncompromising. It will sound very old-fashioned to the liberalist, for it insists upon a holy God and a sinful man at enmity, and the impossibility of a transformation of the sinful man by any effort of his own. But the Creative God and the Holy God become the Atoning God, because He is also the Gracious God. Thus the Holy God removed the bar of sin in the person of Jesus Christ, the holy God enduring humiliation and "the contradiction of sinners against Himself," even to the point of a cruel death. It was the most utterly sacrificial deed of which the Creator was capable. The barrier was removed, on the divine side, by God's self-immolation. It is removed on man's side by that venture of faith in which he lays hold upon God in Christ; so the man becomes actually identified with the sinless Christ. The chapter on "The Incarnate God" reveals an absolute belief in the doctrine that we call "the Deity of Christ." The linking together, as inseparable each from the other, of the Incarnation and the Atonement, is one of the finest points of the discussion. The concluding chapter stresses with a contagious vigor, the necessity for an affirmative faith in our day. We are divinely challenged to a new crusade, but the crusader must be a believer, because he is to crusade on behalf of a faith. We are summoned to affirm the reality of God, the authority of the Word of God, the disease and doom of sin, the overpowering fact of a Divine Christ, the glory of the Cross as the supreme event of the divine-human story, and the sufficiency of the pure Gospel of our Lord as God's provision for the salvation of the whole world.

This book by Dr. Lewis constitutes the most important contribution to theological literature that has appeared in America for at least a full generation. It is a magnificent *apologia*, and a clarion call to action on the part of the modern church.

A. DEB.

REVIEWS OF RECENT BOOKS

The Sceptical Approach to Religion. By Paul Elmer Moore. Princeton: Princeton University Press. $2.00.

This volume, constituting a series of Lowell Lectures delivered in Boston, presents a vivid panorama of philosophic and religious thought. The author does not identify the sceptic with the agnostic or the infidel, but describes him rather as the careful student who finds it intellectually difficult to accept the traditional dogmas of faith, either on account of his own thinking or because of unreflective submission to the thought of the age in which he lives. Scepticism always draws a sharp distinction between knowledge and theory. It is unwilling to go beyond the immediate data of experience. It suspects any theory that the reason may fabricate concerning the ultimate nature of the world. So the author devotes these pages to a consideration of the question as to whether there is any approach to religion from this sceptical position.

In a study of the ethical teachings of Socrates and Plato, Professor Moore comes to the conclusion that Plato, following Socrates' rejection of the fatalistic theories of his predecessors for the liberty of intuition, wrought together the new philosophy of Ideas with the ageless traditions of religion, forming thus a splendid allying of cosmic teleology. There are, indeed two outstanding propositions which we believe the author has fully established, and the discussion of which covers the major portion of the book, namely, that Platonism is the only philosophy that independently developed a high form of teleology, and that Christianity, the natural climax and splendid outgrowth of the long history of Jewish religion, is the only completely teleological religion of the world. By teleology in this connection the author means a purposive evolution, controlled by a conscious superhuman agent who from the beginning directed it toward a purposed end. This end is reached, and can only be reached, by the Christian process, that is by the self-surrender and voluntary suffering of the divine love in the sacrifice of the Cross. Here we meet the triumph of a perfect teleology, and here we find that which no other philosophy or religion of the world supplies. It is the self-revelation of purpose in the Word made flesh. This *telos* has a twofold aspect; as revelation it is discontinuous, as faith it is continuous.

A brief outline of the argument of the book is as follows: The sincere sceptic plants himself on one foundation of all wisdom—"the knowing when he knows and when he does not know." The facts of sensation in the minds of a world of objects, he accepts, although his adventures in the realm of epistemology often perplex and even discourage him. He further approves of due exercise of reason, by means of which he classifies objects and adjusts his life to the world. He is apt to sweep away all metaphysical speculation with a wave of the hand. When he comes to examine the Protean aspects of religious thought he is startled to discover that they are all based on a single clear principle, quite at variance with any rationalistic theory, for they all insist upon the presence of certain powers beyond, yet influencing the mechanism of objective phenomena, distinctly purposive, and controlling certain things to some end. In other words, they are all, completely or partially, teleological.

The sceptic, keeping his mind ever alert to new impressions, finds on examination, that all of these religions, however crude at first, develop toward a clearer and clearer monotheism. He also finds that all of them fail of consummation, falling back inevitably into animism or dæmonism or metaphysics. *All save one,* and that one is described in the annals of Israel. Here alone there is a steady forward march, and in Christianity a natural consummation, thus forming a complete historic evolution. Investigating further, the sceptic finds that, following the threatened failure of the whole process in the seeming defeat of the Cross, a vast and bewildering array of facts present themselves, showing that the disciples set forth to proclaim a doctrine of Christ's life and death which turned apparent failure into a drama of world-redemption purposed from the beginning of time.

So the sceptic faces the dilemma of rationalism versus religion. Will he bow before the Idol of Necessity (or Naturalism) worshiped by all of the non-teleological philosophies? Will he accept the false philosophies of the Spinozoistic or the Kantian type, which take up the great words of religion, such as God, immortality, duty and righteousness, and convert them into bloodless abstractions of reason? Or will he accept "that vivid concrete phenomenon of history that is called religion, and that exhibits in the Christian faith the one logical consummation of a supreme teleological purpose?" If he allow to the emotions and imagination their rightful place,—having already realized the unconvincing power of pure reason—and if he allow the inference of faith and of hope, of religion, producing positive and factual results, their due position in the scheme of things, he will bravely venture forth, and obtain the assurance of faith which is fact and not theory, and which imparts that supreme truth which awaits the claims of the intrepid and honest explorer.

This volume presents a fresh and fascinating apologia for the truth of the Christian faith, a treatment and method of approach as interesting as it is unusual, and an appeal no less awakening and energizing because it is indirect. A. DEB.

CHRISTIANITY AS HISTORY AND FAITH. By Arthur Cushman McGiffert. New York: Charles Scribners' Sons. $2.50.

A series of addressess, delivered on various occasions by the late President of Union Theological Seminary; selected, arranged and edited by his son, Dr. A. C. McGiffert, Jr. The first part of the volume is occupied with an answer to the question: What is the Christian Faith? It considers in an analytical and able fashion the significant positions of Primitive Christianity, Catholicism, Protestantism and Modernism. It carefully traces and evaluates, without personal bias or prejudice, the developments and modifications of Christian thought under each of these four systems. The Primitive Church emphasized the principle of salvation; Catholicism added an important element in affirming the absolute authority of the Church as the guardian and interpreter of the entire deposit of Christian truth, and claimed therewith antiquity, continuity, universality, and unity, and in its negative aspect deepening the original idea of exclusiveness. Protestantism, while agreeing largely with Catholicism in both theological and practical matters, substituted salvation by faith for salvation by works, denied the absolute authority of the Church, regarded the Christian as a saved man rather than as a perpetual candidate for salvation, reduced ceremonies to a place of subordinate worth, and regarded the sacraments as sacred symbols rather than as definite means of divine grace.

The author uses the term Modernism in a vague sense to cover attitudes and beliefs contrasted more or less sharply with those that have characterized Christian thought in its other expressions. These have existed in every age and have become much more important and significant in recent times. Although unorganized and representing a frame of mind rather than a creed, it is possible to distinguish it quite definitely from traditional Christianity; and this the author proceeds to do. According to his view the matter of interest is dominant in this distinction. The Modernists have widely substituted enrichment of life or devotion to the Kingdom of God for the ancient category of salvation. Along with this they have abandoned the old exclusiveness and intolerance, and also the belief in any infallible authority, whether of Church or Bible. To the Modernists is due the development of literary and historical criticism. The author very strongly asserts that "the Modernist within the church is as devout a believer as anybody else." He is devout, yet sceptical, and willingly accepts those offerings of modernism, "since science offers the modern man as great marvels and mysteries as religion ever did."

The second part of the book, dealing with "A Contemporary Faith" contains in brief form the author's interpretation of Christianity. It embraces four sections, on Jesus, God, the Christian Life, and Social Implications. The Lordship of Jesus lies in His moral and religious principles, purposes and ideals. Salvation is by attention to the life of Jesus not by faith in His atoning death; He shows us the ideal life and gives us power to live it. The incidents of the resurrection seem unimportant; the big fact is that His Spirit still lives and His teachings are dynamic with expanding life. In connection with the God-conception, any theism, whether unitarian or trinitarian, is genuinely Christian if it interprets God in terms of Christ, or makes God Christ-like. Jesus taught Jewish theism exclusively and said surprisingly little about divine forgiveness. He spoke of man's service of man much more than about man's relations to God. We learn to know God through our growing experience in fulfilling the will of Jesus, and we commune with God by entering into His purpose as made known by Jesus.

In considering the interrelationship of the personal life of the Christian and the demands of the "social gospel" the author very justly criticizes the latter for failing to meet certain needs of personal religion, needs which were paramount with Jesus. In the discussion of the place of religion in the making of a better world the author believes that if the Christian faith and the Christian church can outgrow its exclusiveness, otherworldliness, bigotry, dogmatism and obscurantism, and can give itself to the promotion of idealism, the purpose of world-wide brotherhood and the spread of faith in God and man and truth, it can do much to aid in creating a better order of things. Otherwise not.

The author's well-deserved fame as a profound scholar and church-historian gives dignity and weight to anything that has been said by him. His point of view is that of the theological liberal, although he is never rabid nor radical in his attitude, but always reverent in spirit and exact in statement. A. DEB.

REVIEWS OF RECENT BOOKS

THE STORY OF CHRISTMAS. By R. J. Campbell, D.D. New York: The Macmillan Co. $3.00.

Here is a book by the Canon of Chichester Cathedral, which radiates the true spirit of Christmastide—the spirit of the Christ Child. The first chapter tells simply and reverently the story of events leading to the first Christmas night. "The Night of the Nativity" contains a number of beautiful legends of the night of the Savior's birth, skillfully interspersed with the author's tracing of the Biblical narrative.

In the three succeeding chapters, "Tributary Festivals and Quaint Survivals," "Non-Christian Christmas Customs" and "Later English Customs," we read of the displacement of the pagan Saturnalia by the adoption of the same season as Christmas; of the ancient Druidical ceremonial; of the old English customs of jousting and bear-baiting, of the Mummers and the Waits—in all of which we are made to feel strongly the contrast between all other customs and that of real and reverent observance of the Christmas season. "The Child's Festival" is a delightfully written chapter in which we are told the story of the Christmas Tree, the true significance of which is summed up in the quotation:

> "Grant then your blessing, Friend of Trees, we pray,
> On those who deck green boughs for Christmas Day."

The latter chapters contain a number of excellent modern Christmas stories, among which is a missionary story from Japan; one or two Nativity plays, including the well-loved "Eagerheart"; and an interesting selection of Christmas Carols and verse. The book is a veritable treasure house of Christmas lore for anyone who works with young people; and those who have not been fortunate enough to obtain a copy this Christmas season should certainly keep it in mind for the next to come.

However, Canon Campbell closes with a note of challenge to all thinking men and women. Speaking of chaotic conditions which prevail the world over today, he says: "All wise men of every ordered community on the face of the earth have known for a long time that what came to the world on the first Christmas night is the only right and rational way out of the troubles that press so hardly upon us at the present day." "Christ or chaos!—which shall it be?" Herein lies the purpose of the book—the expression of the wish for the real Christmas Day when "men of goodwill from the four corners of the earth will keep the sacred feast together." R.E.R.

A CHRISTIAN YEAR. By George P. Headly. The Macmillan Co. $2.00.

This book is a series of brief articles each about four pages in length, on the year's subjects as appointed in the Anglican or Episcopal Church Calendar. While the author is modernist in his temperament, mental attitude and spirit, he seeks to be humanly helpful. Yet this is not a devotional book. While the author is scholarly, he is not beyond slips like that of taking the old and much used misinterpretation of the passage, "The letter killeth." His intent to be constructive rather than disputative partly succeeds. He is sympathetic to missions, being born in China and having lived in California. To his praise be it said he is Christian rather than merely denominational. This book is interesting in furnishing an example of what a liberal does with topics assigned by conservative faith. He does one of two things; sometimes the one and sometimes the other. Either he denies them or talks all around them. Take for example his treatment of The Annunciation. He asserts, after making the most of the apparent discrepancies in the two accounts of Matthew and Luke, that "Ultimately, the conclusion as to the historical issue rests usually upon subjective grounds." Then comes the very crass conclusion that a divine paternity for our Lord implies "sexual intercourse between the divine being and the human Mary"—as though a spiritual being like God had sex. Here is the first half of the final paragraph:

"We must learn that the final test of Jesus' preëminence lies in moral and spiritual, not in physical realms. The doctrine of the "Virgin Birth" was an early attempt, utterly sincere and pure in its motives, to account for his moral and spiritual superiority in terms consonant with the dualistic, materialistic philosophy of the time." This is but echoing what H. R. Mackintosh says, The Doctrine of the Person of Christ, p. 67: "It is of course possible to discount the impression made by such declarations. (Preëxistence and Lordship.) The first believers, it may be said, vied with one another in finding or inventing names by which to enhance Jesus' glory. But whether they spoke of His birth of a virgin or His eternal sonship, it was only a hyperbolical attempt to utter his spiritual greatness." J.B.C.

THE BAPTIST PEOPLE. By P. E. Burroughs, D.D. Nashville: The Sunday School Board of the Southern Baptist Convention. 60 cents.

Baptist history and doctrine are here compressed into a book of 100 pages. It is a wide sweep and allows for no attention to details; yet it gives a succinct and satisfactory outline of Baptist development throughout the centuries. It is excellently adapted, by reason of its clear outlines, emphasis of essentials, and "teaching suggestions" at the close of each chapter, for use by busy pastors in their conduct of youth's activities, Sunday School workers, and correspondence students. It can be used with telling effect by all guides and leaders in young people's work throughout the entire area of church activity. Dr. Burroughs is a sane and competent chieftain of souls, and his counsel at all times deserves a thoughtful consideration. A. DEB.

THE MEANING OF RIGHT AND WRONG. By Richard C. Cabot, M.D. New York: The Macmillan Co. $3.50.

Dr. Cabot is professor of Social Ethics, as well as lecturer on Clinical Medicine, in Harvard University. His book represents the conclusions of a teacher, a medical practitioner and a keen observer of life with its varied interests. He recognizes the fact that new conditions, new adjustments and new ideas have arisen since the world war and need to be covered by ethical principles.

Conventional ethical terms are avoided, and the subject is developed in easily-understood language and a most refreshing style. The argument is impressed by use of pertinent illustrations from present-day life.

The author places the individual definitely in the center of the stage, and shows how he acts (or should act) as an ethical person. The treatment is concrete rather than in abstract principles. He holds that "wrongdoing contains first a recognition of what is right, and then a willfully achieved blindness to it." He then discusses five familiar tricks of self-deceit, followed by an interesting list of other excuses for wrongdoing. This in turn is followed by a keen analysis of self-deceit which "starts in fear, and then turns off the light so as to hide."

In "clearing the deck for action" in the ethical life, we are urged to get rid of: inertia, fear, forgetfulness, avoidable ill health, worry, explosiveness, day-dreaming, half-stifled regret or remorse, manageable depression, vacillation and inattention, and losing one's head.

The book is adapted both to classroom work and private reading. D. L. J.

SUN YAT SEN: HIS LIFE AND ITS MEANING. A Critical Biograhpy. By Lyon Sharman, New York: The John Day Company. $3.50.

Here is a book of pure delight—informing, stimulating, elaborate, complete.

A few years ago a European Cosmopolite, who has spent more than twenty years in China, visiting all portions of that mysterious land, quite emphatically affirmed through the public press that China is making greater and more constructive progress today than she has ever made before in the course of her venerable and honorable history. There is an element of quiet strength, of staunch reserve power, in the Chinese people that contrasts in a rather startling way with the high-strung and somewhat neurotic elements that distinguish the western sections of the modern world. The Chinese are the one immortal race. Other nations and peoples come and go and are forgotten; China persists. Long ago, when our ancestors were wild men of the forest the Chinese were a highly civilized race. Long after our England and America have gone the way of all the earth, and exist but as a faded memory of a past long dead and buried, China may be functioning as a highly civilized and imperishable folk. So at least think many keen observers of world-movements.

The author of this volume paints a portrait and tells a story that all worth-while students of twentieth century life should regard with marked attention. Sun-Yat-Sen is here described as a "progressive." His early life, his ambitions and ideals, his rise to power and his status as a rebel are indicated. Then he appears in these pages in his varied career, as adventurer, man of destiny, exile, protagonist of the people, advocate of education and of training for citizenship and productive statesmanship, leader and victor, socialistic champion, patron of reconstruction, founder of a cult, tireless student of world-trends, and founder of a great Republic. This man cannot be dismissed with shallow words of slighting criticism. He is a world-figure of striking eminence. Mr. Sharman places him before us in a singularly accurate and revealing light, in his handicaps, his political and moral failures, and his great and enduring achievements.

REVIEWS OF RECENT BOOKS

There is interesting history on every page. The qualities and achievements of such notable leaders as Yuan-Shih-Kai, Chang-Chih-tung and Li-Hung-Chang are carefully estimated. The evolution of events within the last thirty years in changeless, ever-changing China, are portrayed with the grace and power of a master critic. The excellent bibliography and the exhaustive index add to the value of the work. It is a distinguished contribution to the critical and historical literature of the century.

A. DEB.

AMERICAN JESUITS. By James J. Walsh, M.D., Ph.D., Sc.D. New York: The Macmillan Co. $2.50.

The year 1934 marked a double anniversary for American Jesuits, for their Order was established in 1534, and their earliest representatives in this country landed in Maryland in 1634. They have made a powerful impact upon both the religious and the political life of the continent. The Jesuits, through their founder, Ignatius Loyola, and his disciples, laid strong emphasis upon the necessity for the intellectual training of the youth of the Church, and throughout their entire history they have ceaselessly advocated the use of educational agencies in the upbuilding of Catholic youth.

Dr. Walsh is both historical and biographical in his treatment of his theme. The first chapter outlines the beginnings of Jesuit influence in America, while the second describes the Jesuits in their relations with religious toleration. With many of the positions taken in this chapter the careful scholar and the exact historian will most emphatically disagree. Practically every movement in behalf of religious liberty in America was carried forward to a triumphant issue by Baptists, not by Catholics. It would be well for Dr. Walsh to peruse such authoritative volumes as Sanford H. Cobb's "Religious Liberty in America," and Mecklin's "The Story of American Dissent" in order that he may realize how overwhelmingly potent and influential the "despised sect of Baptists" has been within those many areas where claims are here made for the Jesuits of the Romish Church.

Apart from these rather ludicrous and pretentious claims this book is valuable for the light it throws upon the sacrificial labors of Jesuit priests throughout the whole course of American history, in both East and West, amongst the Indians, in Alaska, in asylums and prisons, as war chaplains, in the West Indies, the Philippines, and countries yet farther distant. The educational purpose and the evangelical passion have animated the Christly labors of many of these representatives of the Jesuit Order. There is much in Jesuitism as a system which is abhorent to the frank and sincere mind. Its leaders and members were driven out of every country in Europe, except England, on account of these errors in their organization; but we willingly acknowledge the value of their strong and formative educational methods and discipline, and we admire greatly the lives of such devoted men as those that Dr. Walsh here describes, for they gave themselves to the highest good, and proved themselves better than the ethical teachings and political ambitions of their Order.

A. DEB.

ERASMUS OF ROTTERDAM. By Stefan Zweig, Translated by Eden and Cedar Paul. New York: The Viking Press. $3.00.

Erasmus died in 1536, so that next year will witness the four hundredth anniversary of his death. His was undoubtedly the keenest and most cultured mind of the time in which he lived, while his versatility and brilliancy in all humane learning have been freely and universally acknowledged. On the other hand, his vacillations, weakness of will and tendency to substitute æsthetic feeling for moral vigor, have caused the students and historians of church history to regard him with pity rather than admiration. His statement, made at a critical moment in the development of the Reformation movement, that he "would rather sacrifice a part of the truth than destroy peace," is an index to his temporizing attitude toward all life's problems and religion's chief essentials.

There is no tendency to emphasize his defects, however, in the present volume. Stefan Zweig is a writer of distinguished talent, and even in translation his sentences are crystal clear, his critical conceptions and comparisons vivid and arresting, and his method of presentation both forceful and charming. He achieves that which is one of the elemental virtues of a biographer, the description and orientation of the life of his subject in such fashion that he becomes a living actuality.

The picture is not perfect, however. It sets forth too favorable a view of the many-minded Erasmus. We would not accuse the author of hero-worship, but he certainly overlooks the serious moral feebleness of the great apostle of humanistic cul-

ture. In the chapter in which he makes a glittering contrast between Luther and Erasmus he is definitely unfair. Few careful students of history will accept his characterization of Luther, with his "low forehead" and his "sensuality," his brutality and his noisiness, as a true portrait. In order to exalt the suavity and "dignity" of the easy-going humanitarian, and in other references, he seriously belittles Luther's intellectual power and even his sincerity and moral soundness.

Erasmus' life naturally falls into three quite acutely differentiated periods; that of his early advocacy of intellectual and spiritual freedom; that of genuine reformatory activity; and that of uncertainty, moral decline and final abandonment of Reformation principles. The present author does not recognize these distinctive periods in Erasmus' life; nor does he pay much attention to his theological attitude, which was always Pelagian rather than Calvinistic or Augustinian. The author is far more interested in personality than in theology; and we can hardly blame him for disregarding the formal and more or less extrinsic divisions of a man's active life in favor of an intimate study of the inner experiences and cultural outlook of that life. Nevertheless a little more attention to detail would have been helpful to the general reader. There is hardly the mention of a single date—even that of Erasmus' death is not indicated. The treatment is literary and romantic rather than exact and factual. But it is a delightful story, told with unusual verve and vivacity. A. DEB.

IN THE STEPS OF THE MASTER. By H. V. Morton. New York: Dodd, Mead and Co. $3.00.

Within a remarkably short period Mr. Morton has come to be recognized as the greatest "travel-writer" of our time. He is a persistent seeker after things that are unusual and picturesque. He possesses the two rare gifts of truth-seeking and fact-stating exactness, and a mode of presentation that is at once intriguing and convincing. Those who have read his little books on London and his "In Search of" volumes on England, Scotland, Ireland and Wales, will welcome with genuine delight this latest and greatest of the productions of his pen and brain and canny insight.

We find here no historical geography, no volume of labored and formal description, and certainly no mere guide-book. It is rather an intensely vital portrayal of the personal experiences, observations, and mental and spiritual reactions to the close contacts of a recent visit to the Holy Land. The author maintains a quietly reverent and sympathetic attitude toward all of the objects of his study. It is significant that he begins with Jerusalem, and that his first three excursions are made to the Holy Sepulchre, the Mount of Olives and Gethsemane.

No person can adequately describe the Palestine of today, without a profound knowledge of the Old and New Testaments. It is evident that Mr. Morton is a thoughtful student of the Scriptures, for he brings together at all points in his charming personal narrative, the story of Land and Book.

The description of sunrise from the Mount of Olives; of the thoughts that thronged his mind in the Moslem shrine of the Dome of the Rock; of the panorama of the Dead Sea; of his reflections on the little hill above Bethany; of his wanderings at Gaza and Ascalon; of his journey through Samaria; of his experiences by the Sea of Galilee; of his explorations in the outlying country; of his return to Jerusalem and his visit to the ceremony of the Holy Fire, with which the book closes, are a few of the graphic episodes and incidents of this noteworthy contribution to the literature of the ageless land that was the Home of Christ. A. DEB.

PREACHING AND THE MIND OF TODAY. By Gaius Glenn Atkins. New York: Round Table Press. $2.00.

The various chapters in this excellent volume have very evidently grown out of the author's lectures as a professor of homiletics. He exalts the preaching function in the life of the church. He devotes considerable attention to the history of preaching, and attacks with courage and understanding the difficulties of modern preachers, seeking with genuine sympathy to help them in their effort to overcome "the numbing inertias of Protestant Christianity," which are not in the pulpit but in the pews. He reviews the present-day challenges of secularism, analyzes the roots and outspreadings of sincere preaching, and indicates the possibility of a satisfactory solution of the present serious handicaps in the "synthesis of the conclusions of science, historical criticism and psychology." The concluding chapters, which discuss the geography of a sermon and the preacher's "forgotten word," are interesting and eloquent. There is, however, throughout the entire book, a lack of unity, and a failure to stimulate vigorous and connected thinking, which is disappointing. Dr. Atkins is a wide reader and a

stimulating personality, as we realize in reading his lectures. He is also, undoubtedly, a persuasive pulpit orator, but there is a lack of originality and virility in his writing which is unfortunate. A. DEB.

JESUS AND HUMAN PERSONALITY. By Albert Edward Day. New York: The Abingdon Press. $2.00.

This volume constitutes the Lyman Beecher Lectures for 1934 at Yale University. The central proposition is that Jesus Christ achieves in man the highest possible personality. The faithful preacher finds that Jesus is the central influence in all success that crowns his efforts in dealing with the many-sided problem of personality, for He was supremely concerned with this ultimate problem throughout His earthly ministry. Our American churches have experienced a change of mood; they have turned from a quest for souls to a quarrel with systems, political, industrial, commercial. In the matter of method they have largely abandoned the effort to transform individuals in an attempt to carry forward a crusade for the reformation of society. Instead of fighting drunkenness, lust and gambling, they talk about unregulated individualism, social coercion, class strife, nationalism and war.

This socialization of religious passion has its values, and social redemption is essential; yet personality should be after all the chief concern of Christians. Toward the making of princely persons, true sons of God, the church, in the spirit and teaching of Christ, must above all else contribute. The development of the self and the fulfillment of its highest possibilities should be the goal of human life, and only the spirit of Jesus can enable us to attain and to promote the winning of that goal.

In Jesus, then, we find the answer to the quest for the secret of personality, and in the chapters that constitute the heart and message of this book, the relations of the Christ-directed personality are traced, in relation to the vital elements of success, self-respect and comradeship, and the devastating results of moral failure. Having followed this course of thought through three-quarters of his book, the author closes his argument by turning to the fact of Jesus as an ever-present source of wisdom and an unfailing inspiration in the approach to all of those problems which personality presents.

The final chapter is very practical in its outlook. It urges the appropriation of the values that are in Jesus for "the liberation, unification, and enrichment" of the preacher's personality, and, through him, of his people's personalities. Jesus must be revealed in His thrilling and vitalizing reality. What Jesus was God is: His Ideal Person is the clue to the character of the Eternal Person. The supreme revelation of God comes to us in the person of Jesus of Nazareth. This revelation and this Personality we must preach. A. DEB.

THE FARTHER SHORE: AN ANTHOLOGY OF WORLD OPINION ON THE IMMORTALITY OF THE SOUL. Edited, with Prefaces to each Selection, by Nathaniel Edward Griffin and Lawrence Hunt. Boston and New York: Houghton Mifflin Co. $3.00.

Man does not live by bread alone. He searches the heavens for revelations and explores the mysteries of his soul's wide magnitudes for insights and visions. Science may seem to limit us, and the crass aphorisms of the groundlings may seek to bind our thoughts to earthly things entirely, but the restive and aspiring spirit of the man made in God's image, is ever striving to wing its way to the invisible and the immortal. Part demon and part angel, man cannot rid himself of the eternal fact that he is not only the child of earth but also the progeny of heaven. There is that within him which speaks in authentic accents of his eternal heritage. So the philosophers and poets of every age have looked beyond the stone in the field, the sand on the shore, and the dawning life-element of shrub and tree and blooming flower, to the exquisite glories of the human soul, with its sure promise of an undying existence; and have expressed their faith in an expanding and endless life beyond the stars.

In the present volume the editors have traced the movement of this "eternal hope" in the minds and messages of elect souls throughout the centuries. There is no narrowness of outlook. Here are the words of the Egyptian minstrel, the Greek poet, the Indian sage, the Chinese teacher, the Roman lyricist, the Stoic moralist, the Mohammedan prophet, the Catholic saint, the mediæval scholar, the sophist, the rationalist, the Protestant evangelist, the modern scientist, the constructive statesman, the man of affairs. The anthology is fairly bewildering and vastly informing. No previous

publication, so far as we know, has embraced so sweeping a view of the verdict of the world's keenest minds on the world's most fascinating problem—the future of the human soul. Today we die, for death is the only and absolute certainty. But shall we live again? This is the question that this book discusses; and it is the problem of problems.

We could wish that a larger number of quotations had been made, from the world's vast spiritual literature, from the writings of wise and holy men, earth's holiest and wisest, in affirmative faith of the truth of the soul's personal immortality.

A. DEB.

THE STORY OF OLD NEW YORK. By Henry Collins Brown. New York: E. P. Dutton and Co. $5.00.

Almost every American visits New York sooner or later, and even those who never enjoy that high privilege are conscious from afar of the strange spell of that brilliant and roaring metropolis. So this book will appeal to a countrywide multitude, and it will not disappoint them as they read its pages. It is a vivid description of "Little Old New York," with strong emphasis upon the adjectives. It begins at the very beginnings of things and carries us down to the opening years of the nineteenth century.

The author, who has known the big city intimately for seventy years, is eager to put forth another volume, dealing with the later history; and we sincerely hope that he may be spared to the world long enough to do so, for he has produced a narrative of rare merit.

The book is historic, dramatic, authentic and fascinating. The treatment of the perplexing questions that surround the problem of the early settlements, and the respective claims of protagonists of Dutch, French and Belgian emigrants to a place of primacy as "first founders" is admirably judicious and indicative of wide and careful research. The account of the "amicable transfer" of the city from Dutch to British rule, together with the description of the years that followed, and the steady march of progress, are equally fair and well-balanced. The pastimes of the people, the development of life in all of its phases, the admirable thumb-nail sketches of prominent personalities, the picture of New York in revolutionary days, and the attitude of the city and its citizens during the storm and stress period, when varying ideals of independence were battling for supremacy, are all set forth with clarity and vigor.

It is a little difficult to fix the author's "terminus ad quem." His book really ends with the death of George Washington and the duel between Hamilton and Burr. But in two or three added chapters he wanders along into the nineteenth century, describing the building of the Erie Canal, and the New York fire of 1835. These addenda mar the unity and strength of the volume.

At times the author descends to the "newspaper style" of writing, and at other times is inclined to be flamboyant in his utterance; but on the whole his literary style is excellent, and he certainly holds the attention of the reader without pause to the last page of his last chapter.

A. DEB.

OUTLINES OF BIBLE HISTORY. By P. E. Burroughs, D.D.
OLD TESTAMENT STUDIES. By P. E. Burroughs, D.D. Sunday School Board of the Southern Baptist Convention, 60c per volume.

The second book is the filling in of the first as far as the Old Testament goes. The former goes into the New Testament. Both have their primary purpose in Training Courses for Sunday-school workers. They are meant for busy workers who have not the time for detailed study of the Bible.

Both volumes are safe, comprehensive and complete. Neither one would be out of place as a textbook in colleges and seminaries. In some of our textbooks there is so much material that students are easily confused. The possibility of confusion is removed in these volumes. If we have any suggestion to make in addition to our high appreciation of these volumes, it is that the author might profitably note the points in history that are doctrinally important and consequential. The superiority of Abel's offering is one instance; the faith in Abraham that justifies is another. The redemptive plan of God in Jesus Christ must be traced from its beginning and that is in the Old Testament.

There can be no mistake made in using these books of Dr. Burroughs for the training of Sunday-school teachers, or in the suggestion of courses to follow in colleges or seminaries.

J. A. M.

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